

A
SALVE FOR
A SICKE
MAN:

OR,

A TREATISE CONTAIN-
ning the nature, differences, and
kindes of death; as also the right
manner of dying well.

And it may serve for spirituall
instruction to

- *Mariners when they goe to sea.*
- *Souldiers when they goe to battell.*
- *Women when they travell with child.*



Printed at London by Iohn Legatt.

This book contains 6
distinct Treatises written
in Queen Elizabeth's time at the end of the 16th century.

1. A salve for a sick man
or the right manner of
dying well
2. The Government of the
Tongue according to Scripture
3. The Grain of mustard
seed or the least
measure of Grace
4. The true manner
of knowing Christ Crucified
5. The nature & practice
of repentance
6. The combat of the
Flesh & spirit.

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To the right Honourable and vertuous Lady, the Lady Lucie Countesse of Bedford.

THe death of the righteous, that is, of every beleeving and repentant sinner, is a most excellent blessing of God, and brings with it many worthy benefits: which thing I prove on this manner. I. God both in the beginning, and in the continuance of his grace, doth greater things unto his servants, then they doe commonly aske or thinke; and because he hath promised aid and strength unto the; therefore in wonderfull wisdom he casteth upon them this heavie burden of death, that they might make experience what is the exceeding might and power of his
A. 2. grace.

The Epistle.

grace in their weakenes. II. Iudgement begins at Gods house: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they have their deaths and hels, that in death they might not feele the torments of hell and death. III. When Lazarus was dead, Christ said: Hee is not dead but sleepeth: hence it followeth that the Christian man can say, My grave is my bed, my death is my sleepe; in death I die not, but onely sleepe. It is thought that of all terrible things, death is most terrible: but it is false to them that be in Christ, to whom many things happen farre more heavie and bitter then death. IV. Death at the first brought forth sinne; but death in the righteous, by meanes of Christs death, aboliseth sinne, because it is the accomplishment of mortification.

And

The Epistle.

And death is so farre from destroying such as are in Christ, that there can be no better refuge for them against death: for presently after the death of the body, followes the perfect freedome of the spirit, and the resurrection of the body. V. Lastly, death is a meanes of a Christian mans perfection, as Christ in his owne example sheweth, saying, Behold I will cast out divels, and will heale still to day and to morrow, & the third day I will bee perfected. Now this perfection in the members of Christ, is nothing else but the blessing of God, the authour of peace, sanctifying them throughout, that their whole spirit and soules, and bodies, may be preserved without blame to the comming of our Lord Iesus Christ.

Now having often thus considered with my selfe of the excellencie

The Epistle

tency of death, I thought good to
 draw the summe and chiefe heads
 thereof into this small treatise: the
 protection and consideration wher-
 of, I commend to your Ladyship,
 desiring you to accept of it and
 reade it at your leisure. If I bee
 blamed for writing unto you of
 death, whereas by the course of
 nature, you are not yet neere
 death, Salomon will excuse mee,
 who saith, that wee must remem-
 ber our Creator in the dayes of our
 youth. Thus hoping of your H. good
 acceptance, I pray God to blesse this
 my little labour to your comfort and
 salvation. Septemb. 7. 1595.

Your H. in the Lord,

W. Perkins.

I

Ecclesiastes 7.3.

*The day of death is better then the
day that one is borne.*

THese words are a rule
or precept, laid downe
by *Salomon* for weigh-
ty causes. For in the
Chapters going before hee sets
foorth the vanitie of all crea-
tures under heaven; and that at
large in the very particulars.
Now men hereupon might
take occasion of discontent-
ment in respect of their estate
in this life: therefore *Salomon* in
great wisdome heere takes a
new course, and in this chapter
begins to lay downe certaine
rules of direction and comfort,
that men might have somewhat
wherewith to arme themselves
against the troubles and the mi-

series of this life. The first rule is in the third verse, that *a good name is better then a precious ointment*, that is, a name gotten, and maintained by godly conversation, is a speciall blessing of God, which in the midst of the vanities of this life, ministreth greater matter of rejoycing and cōfort to the heart of man, then the most precious oyntment can doe to the outward senses. Now some man having heard this first rule concerning good name, might object and say, that renowne & good report in this life affoordes slender comfort: considering that after it, follows death, which is the miserable end of all men. But this objection. the Wise-man remooveth by a second rule in the words which I have in hand, saying, that *the day of death is better then*
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the day that one is borne.

That wee may come to the true and proper sense of this precept or rule, three points are to be considered. I. what is death here mentioned: II. how it can be truly said, that the day of death, is better then the day of birth: III. in what respect it is better.

For the first, death is a deprivation of life as a punishment ordained of God, and imposed on man for his sin. First, I say, it is a deprivation of life, because the very nature of death, is the absence or defect of that life which God vouchsafed man by his creation. I adde further, that death is a punishment, more specially to intimate the nature and qualitie of death; and to shew that it was ordained, as a meanes of the execution of

4 *The right way*

Gods justice & judgement. And that death is a punishment, *Paul* plainly avoucheth, when hee saith, that *by one mans sinne entred into the world, and death by sinne.* And againe, *that death is the stipend, wages, or allowance of sinne.* Furthermore, in every punishment there be three workers; the ordainer of it, the procurer, and the executioner. The ordainer of this punishment is God, in the state of mans innocency, by a solemn law then made in these very words: *In the day that thou eatest thereof, thou shalt dye the death.* But it may be alleadged to the contrary, that the Lord saith by the Prophet *Ezechiel*, that hee willes not the death of a sinner; and therefore that he is no ordainer of death. The answer may easily be made, and that sundry wayes.

First,

Gen. 2. 17

Ezech. 3.
11.

First, the Lord speakes not this to all men, or of all men, but to his owne people, the Church of the Iewes, as appeares by the clause prefixed, *Sonne of man, say* Verf. 10.
unto the house of Israel, &c. Againe, the words are not spoken absolutely, but only in way of comparifon, in that of the twaine, he rather wils the conversion and repentance of a sinner, then his death and destruction. Thirdly, the very proper meaning of the words import thus much, that God doth take no delight or pleasure in the death of a sinner, as it is the *ruine & destruction* of the creature. And yet all this hinders not but that God in a new regard and consideration, may both wil and ordaine death, namely, as it is a due and deserved punishment, tending to the execution of justice;

stise, in which justice God is as good as in his mercy. Againe, it may bee objected, that if death indeed had beene ordained of God, then *Adam* should have bin destroyed, and that presently upon his fall. For the very words are thus, *Whēsoever thou shalt eat of the forbidden fruit, thou shalt certainly die.* *Ans.* Sentences of Scripture are either Legall or Evangelical: the law & the gospel being two severall and distinct parts of Gods word. Now this former sentence is legal, and must be understood with an exception borrowed from the Gospel, or the covenant of grace made with *Adam*, and revealed to him after his fall. The exception is this. Thou shalt certainly die whensoever thou eatest the forbidden fruit, except I doe further give thee a meanes of
of

of deliverance from death, namely the seede of the woman to bruise the serpents head. Secondly it may be answered, that *Adam* and all his posteritie died, and that presently after his fall, in that his body was made mortall, and his soule became subject to the curse of the Law. And whereas God would not utterly destroy *Adam* at the very first, but onely impose on him the beginnings of the first and second death; hee did the same in great wisedome, that in his justice he might make a way to merrey: which thing could not have beene if *Adam* had perished.

The executioner of this punishment is he that doth impose and inflict the same on man, and that also is God himselfe, as hee testifieth of himselfe in the prophet

Isa. 45. 6

phet *Isay*, *I make peace and create evill*. Now evill is of three sorts: naturall, morall, materiall. Naturall evill, is the destruction of that order, which God set in every creature by the creation. Morall evill, is the want of that righteousness and vertue which the law requires at mans hands, and that is called sin. Materiall evill is any matter or thing which in it selfe is a good creature of God, yet so, as by reason of mans fall, it is hurtfull to the health & life of man, as henbane wolf-bane, hemlock, & all other poisons are. Now this saying of *Isay* must not be understood of morall evils, but of such as are either materiall or naturall: to the latter of which, death is to be referred, which is the destruction. or abolishment of mans nature created.

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The procurer of death is man, not God; in that man by his sin and disobedience did pull upon himself this punishment. Therefore the Lord saith, *O Israel, Ose. 13. 6. one hath destroyed thee, but in mee is thine helpe.* Against this it may be objected, that man was mortall in the estate of innocency before the fall. *Ans.* The frame and composition of mans body, considered in it selfe, was mortall, because it was made of water and earth, and other elements, which are of themselves alterable and changeable: yet if we respect that grace and blessing which God did vouchsafe mans body in his creation, it was unchangeable and immortal, and so by the same blessing should have continued, if man had not fallen: and man by his fall depriving himselfe of this gift

gift and blessing, became every way mortall.

Thus it appeares in part what death is : yet for the better clearing of this point, we are to consider the difference, of the death of a man, and of a beast. The death of a beast is the totall and finall abolishment of the whole creature : for the body is resolved to his first matter, and the soule arising of the temperature of the body, vanisheth to nothing. But in the death of a man it is otherwise. For though the body for a time be dissolved to dust, yet must it rise againe in the last judgement, and become immortall, and as for the soule, it subsisteth by it selfe out of the body, and is immortall. And this being so, it may bee demanded how the soule can die the second death? *Ans.* The soule dies

dies, not because it is utterly abolished, but because it is as though it were not, & it ceaseth to be in respect of righteousness and fellowship with God. And indeede this is the death of all deaths, when the creature hath subsisting and being, and yet for all that, is deprived of all comfortable fellowship with God.

The reason of this difference is, because the soule of man is a spirit, or spirituall substance, whereas the soule of a beast is no substance, but a naturall vigour or qualitie, and hath no beeing in it selfe, without the body on which it wholly depends. The soule of a man contrariwise being created of nothing, & breathed into the body, and as well subsisting forth of it as in it.

The kinds of death are two, as the kinds of life are; bodily
and

and spirituall. Bodily death is nothing else but the separation of the soule from the body, as bodily life is the conjunction of body and soule: and this death is called the *first*, because in respect of time it goes before the second. Spirituall death is the separation of the whole man both in body and soule from the gracious fellowship of God. Of these twaine the first is but an entrance to death, and the second is the accomplishment of it. For as the soule is the life of the body, so God is the life of the soule, and his spirit is the soule of our soules; and the want of fellowship with him, brings nothing but the endlesse and unspeakeable horrors, and pangs of death.

Againe, spirituall death hath three distinct and severall degrees.

degrees. The first is, when a man that is alive, in respect of temporall life, lies dead in sin. Of this degree *Paul* speakes, when hee saith, *But she that liveth in pleasure is dead while she liveth.* 1 Tim. 5. 6 And this is the case of all men by nature, who are children of wrath, and dead in sinnes and trespasses. Ephes. 2. 5 The second degree is in the very end of this life, whē the body is laid in the earth, and the soule descends to the place of torments. The third degree is in the day of judgement, when the body and soule meete againe, and goe both to the place of the damned, there to be tormented for ever and ever.

Having thus found the nature and differences and kinds of death, it is more then manifest, that the text in hand is to be understood, not of the spirituall,
but

but of the bodily death: because it is opposed to the birth or nativitie of man. The words then must carry this sense; the time of bodily death, in which the body and soule of man are severed asunder, is better then the time in which one is borne & brought into the world.

Thus much of the first point, now followeth the second: and that is, how this can be true which *Salomon* saith: that *the day of death is better then the day of birth*. I make not this question to call the Scriptures into controverſie, which are the truth it ſelfe, but I doe it for this end, that we might without wavering be resolved of the truth of this which *Salomon* avoucheth. For there may bee fundry reasons brought to the contrary. Therefore let vs now handle the question: the reasons, or objecti-

ons which may be alleadged to the contrary, may all bee reduced to fixe heads. The first is taken from the opinion of wise-men, who think it the best thing of all never to be borne, and the next best to dy quickly. Now if it be the best thing in the world not to be borne at all, then it is the worst thing that can be to die after a man is borne. *Answ.* There be two sorts of men, one that live and dye in their sinnes without repentance, the other which unfainedly repent & beleeve in Christ. Now this sentence may bee truly avoucht of the first: of whom we may say as Christ said of *Iudas*, *It had bin good for him that he had ne're bin borne.* But the saying applyed to the second sort of men is false. For to them that in this life turne to God by repentance,
the

the best thing of all is to bee borne, because their birth is a degree of preparation to happinesse: and the next best is to die quickly: because by death they enter into possession of the same their happinesse. For this cause *Balaam* desired to dye the death of the righteous: and *Salomon* in this place prefers the day of death before the day of birth, understanding that death which is joyned with godly life, or the death of the righteous.

The second objection is taken from the testimonies of Scripture, Death is the *wages of sin*, Rom. 6. 23. it is an *enemy of Christ*, 1 Cor. 15. and *the curse of the law*. Hence it seemes to follow, that in and by death men receive their wages and paimēt for their sinnes: that the day of death is the dolefull day, in which

which the enemie prevailes against us: that he which dies is cursed. *Ans.* We must distinguish of death: it must be considered two waies; 1. as it is by it selfe in his owne nature: 2. as it is altered & changed by Christ. Now death by it selfe considered, 'is indeed the wages of sin, an enemie of Christ, and of all his members, and the curse of the law, yea the very suburbs and the gates of hell: yet in the second respect, it is not so. For by the vertue of the death of Christ, it ceases to bee a plague or punishment, and of a curse it is made a blessing, and is become unto us a passage or middle-way betweene this life and eternall life, and as it were a little wicket or doore whereby wee passe out of this world, and enter into heaven. And in this respect

spect the saying of *Salomon* is most true. For in the day of birth, men are born and brought forth into the vale of miserie, but afterward when they goe hence, having death altered unto them by the death of Christ, they enter into eternall joy and happinesse with all the Saints of God for ever.

The third objection is taken from the exāples of most worthy men, who have made their prayers against death. As our Saviour Christ, who prayed on this manner, *Father, if it be thy will, let this cup passe from me, yet not my will, but thy will bee done.*

Psal. 6. 4

And David prayed, *Returne, O Lord, deliver my soule, save me, for thy mercies sake; for in death there is no remembrance of thee: in the grave who shall praise thee? And*

Esa. 38. 10 *Ezechiah, when the Prophet E-*

say

say bade him set his house in order, and told him that he must die, wept sore, and that in respect of death. Now by the examples of these most worthy men, yea by the example of the Sonne of God himselfe, it may seeme that the day of death is the most terrible and dolefull day of all. *Ans.* When our Saviour Christ prayed thus to his Father, he was in his agonie, and he then as our Redeemer, stood in our roome and stead, to suffer all things that we should have suffered in our owne persons for our sins: and therefore he praied not simply against death, but against the cursed death of the cross; and he feared not death it selte which is the separation of body and soule, but the curse of the law which went with death, namely, the unspeakeable wrath

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and indignation of God. The first death troubled him not, but the first and second joyned together. Touching *David* when he made the sixt Psalm, he was not onely sicke in body, but also perplexed with the greatest temptation of all, in that hee wrestled in conscience with the wrath of God, as appeares by the words of the text, where he saith, *Lord, rebuke me not in thy wrath.* And by this we see that hee prayed not simply against death, but against death at that instant whē he was in that grievous temptation; for at other times hee had no such feare of death, as he himselfe testifieth, *Ps. l. 23. 4.* saying, *Though I should walke thorough the valley of the shadow of death, I will feare no evill.* Therefore hee praied against death onely as it was joyned with the apprehension

prehension of Gods wrath. Lastly, *Ezechiab* prayed against death, not onely because he desired to live and doe service to God in his kingdome, but upon a further and more speciall regard; because when the Prophet brought the message of death, hee was without issue, and had none of his owne body to succeed him in his kingdome. It will be said, What warrant had *Ezechiab* to pray against death for this cause? *Ans.* his warrant was good? for God had made a particular promise to *David* and his posterity after him, that so long as they feared God, and walked in his commandements, they should not want issue to sit upon the throne of the Kingdome after them. Now *Ezekiah* at the time of the Prophets message, remembering what pro-

1 Kin. 8-15

mise God hath made, and how hee for his part had kept the condition thereof, in that he had walked before God with an upright heart, and had done that which was acceptable in his sight, he prayed against death, not so much because hee feared the danger of it, but because hee wanted issue. This prayer God accepted and heard, and he added fiteene yeeres unto his dayes, and two yeeres after gave him *Manasses*.

The fourth objection is, that those which have beene reputed to be of the better sort of men, oftentimes have miserable ends: for some end their dayes despairing, some raving and blaspheming, some strangely tormented: it may seeme therefore that the day of death is the day of greatest woe and misery. To this

I an-

I answer first of all generally, that wee must not judge of the estate of any man before God by outward things, whether they be blessings or judgements: whether they fall in life or death. For (as *Salomon* saith) *all things come alike to all: and the same condition is to the just and the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, hee that sweares, as hee that feareth an oath.* Secondly, I answer the particulars which be alleadged on this manner: And first of all touching despaire, it is true that not onely wicked and loose persons despaire in death: but also repentant sinners, who oftentimes in their sickenesse testifie of themselves, that being alive

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and lying in their beds, they feele themselves as it were to be in hell, and to apprehend the very pangs and tormments thereof. And I doubt not for all this, but that the child of God most deare unto him, may through the gulse of desperation attaine to everlasting happinesse. This appeares by the manner of Gods dealing in the matter of our salvation. All the workes of God are done in and by their contraries. In the creation all things were made, not of something, but of nothing, cleane contrary to the course of nature. In the worke of redemption, God gives life not by life; but by death: and if we consider aright of Christ upon the Crosse, wee shall see our paradise out of paradise in the midst of hell. For out of his owne cursed death doth

doth hee bring us life and eternall happinesse. Likewise in effectuall vocation, when it pleaseth God to convert and turne men unto him, hee doth it by the meanes of the Gospell preached, which in reason should drive all men from God. For it is as contrary to the nature of man as fire to water, and light to darkenesse: and for all this, though it bee thus against the disposition and heart of man, it prevayles with him and turnes him to God. Furthermore when God will send his owne servants to heaven, he sends them a contrary way, even by the gates of hell: and when it is his pleasure to make them depend on his favour and providence, he makes them feeble his anger and to bee nothing in themselves, that they may wholly de-

26 *The right way*

pend upon him, and be whatsoever they are in him. This point being well considered, it is manifest that the childe of God may passe to heaven by the very gulfes of hell. The love of God is like a sea, into which when a man is cast, he neither fees bottome nor sees banke. I conclude therfore that despaire, whether it arise of weakenesse of nature, or of conscience of sin: though it fall out about the time of death, cannot prejudice the salvation of them that are effectually called. As for other strange events which fall out in death, they are the effects of diseases. Raving and blasphemings arise of the disease of melancholy and of frensies, which often happen at the end of burning fevers, the choller shooting up to the braine. The

wri-

writhing of his lips, the turning of the necke, the buckling of the joynts and the whole bodie, proceed of crampes and convulsions, which follow after much evacuation. And whereas some in sickenesse are of that strength, that 3. or 4. men cannot hold them without bonds, it comes not of witchcraft, and possessions, as people commonly thinke, but of choler in the veines. And whereas some when they are dead, become as blacke as pitch (as *Bonier* was) it may arise by a bruise, or an impostume, or by the blacke jaundise, or by the putrification of the liver: and it doth not alwaies argue some extraordinary judgement of God. Now these and the like diseases with their symptoms & strange effects, though they shall deprive a man of his health,

health, and of the right use of the parts of his body, and of the use of reason too: yet they cannot deprive his soule of eternall life. And all sinnes, procured by violent diseases, and proceeding from repentant sinners, are sins of infirmity: for which, if they know them and come againe to the use of reason, they will further repent; if not, they are pardoned and buried in the death of Christ. And wee ought not so much to stand upon the strangenesse of any mans end, when wee know the goodnesse of his life: for we must judge a man not by his death, but by his life. And if this be true, that strange diseases, and thereupon strange behaviours in death, may befall the best man that is: wee must learne to reforme our judgments of such as lye at the point
of

of death. The common opinion is, that if a man lye quietly and goe away like a lambe (which in some diseases, as consumptions and such like, any man may doe) that he goes straight to heaven: but if the violence of the disease stirre up impatience, and cause in the party franticke behaviours, then men use to say, There is a judgement of God serving either to discover an hypocrite, or to plague a wicked man. But the truth is otherwise; for indeed a man may die like a lamb, and yet goe to hell: and one dying in exceeding torments, and strange behaviours of the body, may go to heaven: & by the outward cōdition of any man, either in life or death, wee are not to judge of his estate before God.

The fourth objection is this: when a man is most neere death,
then

then the divell is most busie in temptation, & the more men are assaulted by *Satan*, the more dangerous and troublesome is their case. And therefore it may seeme that the day of death is the worst day of all. *Ans.* The condition of Gods children in earth is twofold. Some are not tempted, and some are. Some I say are not tempted, as *Simcon*, who when he had scene Christ, brake forth and said, *Lord, now lettest thou thy servant depart in peace, &c.* fore-signifying no doubt, that he should end his dayes in all manner of peace. As for them which are tempted, though their case bee very troublesome and perplexed, yet their salvation is not further off, by reason of the violence and extremity of temptation. For God is then present by the unspeakeable comfort of

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Luk. 2. 29.

his spirit, and when we are most weake, hee is most strong in us : because his manner is to shew his power in weaknes. And for this cause, even in the time of death the divell receives the greatest foyle, when he looks for the greatest victory.

The sixth objection is this: Violent and sudden death is a grievous curse, and of all evils which befall man in this life, none is so terrible : therefore it may seeme that the day of sudden death is most miserable. *Ans.* It is true indeed that sudden death is a curse and grievous judgment of God, and therefore not without cause of men feared in the world : yet all things considered, wee ought more to be afraid of an impenitent and evill life, then of sudden death. For though it be evill, as death it selfe in his owne nature

Apo. 14.

13.

nature is, yet we must not think it to be simply evill : because it is not evill to all men, nor in all respects evill. I say it is not evill to all men, considering that no kind of death is evill or a curse unto them that are in Christ, who are freed from the whole curse of the law. And therefore the holy Ghost saith, *Blessed are they that dye in the Lord ; for they rest from their labours :* whereby is signified, that they which depart this life, being members of Christ, enter into everlasting happines ; of what death soever they dye, yea though it be sudden death. Againe I say, that sudden death is not evill in all respects ; for it is not evill, because it is sudden, but because it commonly takes men unprepared, and by that meanes makes the day of death a blacke day,

and

and as it were a very speedy downe-fall to the gulfe of hell. Otherwise if a man bee ready and prepared to dye, sudden death is in effect no death, but a quicke and speedy entrance to eternall life.

These objections being thus answered, it appeares to bee a manifest truth which *Salomon* saith, that *the day of death is better indeed then the day of birth*. Now I come to the third point, in which the reasons & respects are to be considered that make the day of death to surpasse the day of mans birth: and they may all be reduced to this one, namely, that the birth day is an entrance unto all woe and misery, whereas the day of death joyned with a godly and reformed life, is an entrance or degree to eternall life. Which I make manifest

nifest thus : Eternall life hath
three degrees : one in this life,
when a man can truely say that
he lives not, but that Christ
lives in him: and this all men can
say that repent and beleewe, and
are justified & sanctified & have
peace of conscience, with other
gifts of Gods Spirit, which are
the earnest of their salvatiō. The
second degree is the end of this
life, when the body goes to the
earth, and the soule is carried by
the Angels into heaven: the third
is in the end of the world at the
last judgement, when body and
soule reunited, doe joyntly enter
into eternal happines in heaven.
Now of these three degrees,
death it selfe being joyned with
the feare of God, is the second:
which also containeth in it two
worthy steps to life. The first,
is a freedome from all miseries
which

which have their end in death. For though men in this life are subject to manifold dangers by sea and land, as also to sundry aches, paines, diseases, as fevers, and consumptions, &c. yet when death comes, there is an end of all. Again, so long as men live in this world, whatsoever they be, they doe in some part lie in bondage under originall corruption and the remnants thereof, which are doubtings of Gods providence, unbelieve, pride of heart, ignorance, covetousnes, ambition, envy, hatred, lust, and such like sinnes, which bring forth fruits unto death. And to be in subjection to sin on this manner, is a misery of all miseries. Therefore *Paul*, when he was tempted unto sin by his corruption, calls the very temptation the buffets of *Satan*, and as it were

2 Cor. 12

Rom. 7.

24.

Psal. 119.

136.

were a pricke or thorne wounding his flesh, and paining him at the very heart. Againe, in another place wearied with his own corruptions, he complaines that he is sold under sinne, and he cries out : *O miserable man that I am, who shal deliver me from this body of death ?* David saith, that his eyes gushed out with rivers of teares, when other men sinned against God : how much more then was hee grieved for the finnes wherewith hee himselfe was overtaken in his life ? And indeed it is a very hell for a man that hath but a sparke of grace, to be exercised, turmoyled, and tempted with the inborne corruptions and rebellions of his owne heart : and if a man would devise a torment for such as feare God, and desire to walke in newnesse of life, he can

not

not devise a greater then this. For this cause blessed is the day of death, which brings with it a freedome from all sinne whatsoever. For when we dye, the corruption of nature is quite abolished, and sanctification is accomplished. Lastly, it is a great misery that the people of God are constrained in this world to live and converse in the company of the wicked, as sheepe are mingled with goats which strike them, annoy their pasture, and muddy their water. Hereupon David cryed out. *Woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* When *Elias* saw that *Ahab* and *Iezabel* had planted idolatry in Israel, and that they sought his life also, he went apart into the wilderness and desired to dye. But this misery is also ended in the day of death,

Psal. 120.

5.

1 Kin. 19. 4

death, in as much as death is as it were the hand of God to sort and single out those that be the servants of God, from all ungodly men in this most wretched world.

Furthermore, this exceeding benefit comes by death, that it doth not onely abolish the miseries which presently are upon us, but also prevent those which are to come. *The righteous* (saith the Prophet *Isaiah*) *perisheth, and no man considereth it in his heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away from the evill to come.* Example of this we have in *Iosias*. *Because* (saith the Lord) *thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, &c. behold therefore I will gather thee*

Isa 57.1.

2 King.
22.30.

to thy fathers, and thou shalt bee
 out in thy grave in peace, and thine
 eyes shall not see all the evill which
 I will bring upon this place. And *1 Cor. 13.*
Paul saith, that among the Co-^{23.}
 inthians, some were asleepe, that
 is, dead, that they might not bee
 condemned with the world.

Thus much of freedome
 from misery, which is the first
 benefite that comes by death, and
 the first step to life: now fol-
 lowes the second, which is, that
 death gives an entrance to the
 oule, that it may come into the
 presence of the everliving God,
 of Christ, and of all the An-
 gels and Saints in heaven. The
 worthinesse of this benefite
 makes the death of the righ-
 teous to bee no death, but ra-
 ther a blessing to bee wished of
 all men. The consideration of
 this made *Paul* to say, *I desire to* *Phil. 1.*
be

be dissolved: but what is the cause of this desire? that followes in the next words, namely, that by his dissolution he might come to be with Christ. When the Queen of Sheba saw all Salomons wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, & the order of his ministers, and their apparell, &c. she said, Happy are thy men, happy are these thy servants which stand ever before thee and heare thy wisdom: much more then may wee say, that they are ten thousand fold happy, which stand not in the presence of an earthly King, but before the King of Kings, the Lord of Heaven and Earth, and at his right hand injoy pleasures for evermore. Moses hath beene renowned in all ages for this: that God vouchsafed him but
so

so much favour as to see his hinder parts at his request : O then what happinesse is this to see the glory and majesty of God face to face, and to have eternall fellowship with God our Father, Christ our Redeemer, and the holy Ghost our comforter, and to live with the blessed Saints and Angels in heaven for ever ? Thus now the third point is manifest, namely, in what respects death is more excellent then life. It may be, here the mind of man unsatisfied will yet further reply and say, that howsoever in death the soules of men enter into Heaven, yet their bodies; though they have beene tenderly kept for meat, drink, & apparell, and have slept many a night in beds of downe, must lye in darke & loathsome graves, & there be waist & consumed with worms.

Ans.

Answ. All this is true indeed, but all is nothing: if so be it we will but consider aright of our graves as we ought. We must not judge of our graves, as they appear to the bodily eye, but we must looke upon them by the eye of faith, and consider them as they are altered and changed by the death and buriall of Christ, who having vanquished death upon the Crosse, pursued him afterward to his owne den, and foyled him there, and deprived him of his power: and by this meanes Christ in his owne death hath buried our death, and by the vertue of his buriall, as with sweet incense, hath sweetened and perfumed our graves, and made them of stinking & loathsome cabbins, to become princely Palaces, and beds of most sweet and happie rest, far more

Isai. 57. 2.

more excellent then beds of
downe.

And though the body rot in
the grave, or be eaten of wormes
or of fishes in the sea, or burnt
to ashes, yet that wil not be un-
to us a matter of discomfort, if
we do well consider the ground
of all grace, namely, our conjun-
ction with Christ. It is indeede
a spirituall, and yet a most reall
conjunction. And we must not
imagine that our soules alone
are joyned to the body and soule
of Christ, but the whole person
of man both in body and soule
is joyned and united to whole
Christ. And when we are once
joyned to Christ in this mortall
life by the bond of the spirit, we
shall remaine and continue eter-
nally joyned with him, and this
uniō once truly made, shal never
be dissolved. Hence it followes,

C

that

that although the body be severed from the soule in death, yet neither body nor soule are severed from Christ, but the very body rotten in the grave, drowned in the sea, burned to ashes, abides still united to him, & is as truly a member of Christ then, as before. This point we must remember as the foundation of all our comfort, and hold it for ever as a truth. For looke what was the condition of Christ in death, the same or the like is the condition of all his members. Now the condition of Christ was this, though his body and soule were severed each from other, as farre as heaven and the grave, yet neither of them were severed from the Godhead of the Son, but both did in death subsist in his person. And therefore though our bodies

dies and soules bee pulled asunder by natural or violent death; yet neither of them, no not the body it selfe shall be severed and dis-joynd frō Christ. It will be alleadged, that if the body were then united to Christ, it should live and bee quickned in the grave. *Ans.* Not so: when a mans arme or legge is taken with the dead palsie, it receives little or no heat, life, sense, or motion from the body: and yet notwithstanding it remaines still a member of the body, because the flesh and the bone of it remaine joynd to the flesh, and the bone to the body: even so may the body remaine a member of Christ, though for some space of time it receive neither sense nor motion nor life from the soule or from the Spirit of Christ.

Furthermore, we must remem-

ber that by the vertue of this conjunction,shal the dead body, be it rotten, burned, devoured, or howsoever consumed, at the day of judgement rise to eternal glory. In the winter season trees remaine without fruit or leaves, and being beaten with wind & weather, appeare to the eie as if they were rotten trees; yet whē the spring time comes againe, they bring forth as before, buds and blossomes, leaves and fruit: the reason is, because the body, graine, and armes of the tree are all joyned to the root, where lies the sap in the winter season, and whēce by means of this conjunction it is derived to al the parts of the tree in the spring time. Even so the bodies of men have their winter also, in which they are turned to dust, & so remaine for the space of many thousand yeeres,

yeeres, yet in the day of judgement by means of that mystical conjunction with Christ, shall a divine and quickning vertue streame thence to all the bodies of the elect, to cause thē to live againe, and that to life eternall. But some will say, that the wicked also rise againe. *Ans.* They do so indeed, but not by the same cause, for they rise by the power of Christ, as he is Iudge to condemn thē: whereas the godly rise againe by the vertue of Christs resurrection, whereof they are partakers by meanes of that blessed and indissoluble conjunction which they have with Christ. And the bodies of the elect though thy consume never so much in the grave, yet are they still in Gods favour, and in the covenant of grace: to which, because they have right, being

dead, they shall not remaine fo
for ever, but shall rise to glory
at the last judgement. Therefore
the rotting of the body is no-
thing in respect, and the death
of the body no death. And
therfore also death in the old &
new Testament is made but a
sleepe, & the grave a bed, where-
of the like was never seene;
wherin a man may rest, nothing
at all troubled with dreames or
fantasies; & whence he shal rise,
no more subject to weaknes or
sicknes, but presently be tran-
slated to eternall glory. By this
then which hath beene said, it
appeares that the death of the
righteous is a second degree to
everlasting happinesse.

Now then considering our
conjunction with Christ is the
foundation of all our joy & cō-
fort in life and death, we are in
the

the feare of God to learne this one lessō, namely, that while we have time in this world, wee must labour to bee united unto Christ, that we may be bone of his bone, & flesh of his flesh. This very point is as it were a flaggō of wine to revive our soules when they be in a swoon at any instant. And that we may bee assured that we are certainly joyned to Christ, we must shew our selves to be members of his mystical body by the daily fruits of righteousnes and true répentance. And being once certainly assured in conscience of our being in Christ, let death come whē it will, & let it cruelly part asunder both body and soule, yet shall they both remaine in the coyenant, and by meanes thereof be re-united and taken up to life eternall. Whereas on the

trary, if men be out of the covenant and dye out of Christ, their soules goe to hell; and their bodies rot for a time in the grave, but afterward they rise to endless perdition. Wherefore I say againe and againe, Labour that your consciences by the holy Ghost may testifie that yee are living stones in the Temple of God, and branches bearing fruit in the true vine, and then ye shal feelee by experience, that the pangs of death shall be a further degree of happinesse then ever ye found in your lives, even then when ye are gasping and panting for breath.

Thus much for the meaning of the text, now follow the uses, & they are manifold. The first and principal is this; In that *Salomon* preferres the day of death before the day of birth; he

hee doth therein give us to understand, that there is a direct and certaine way wherby a man may die well; & if it had bin otherwise, he could not have said that *the day of death is better*. And whereas he avoucheth this, he shewes withall, that there is an infallible way wherby a man may make a blessed end. Therefore let us come now to search out this way; the knowledge and true understanding whereof must not bee fetched from the writings of men, but from the Word of God, who hath the power of life and death in his owne hand.

Now that a man may die well, Gods word requires 2. things, a preparation before death, and a right behaviour and disposition in death.

The preparation unto death
is

is an action of a repentant sinner, whereby he makes himselfe fit and ready to die, and it is a duty very necessary, to which we are bound by Gods cōmandement. For there be sundry places in Scripture which doe straightly injoyne us to watch & pray, & to make our selves ready every day against the second comming of Christ to judgement. Now the same places doe withall bind us to make preparation against death, at which time God comes to judgement unto us particularly. Againe, looke as death leaveth a man, so shall the last judgement finde him, and so shall he abide eternally: there may be changes, and conversions from evill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wise

wife be omitted of him that desires to make an happy and blessed end.

This preparation is two-fold : generall, and particular. General preparation is that whereby a man prepares himselfe to dye through the whole course of his life. A dutie most needfull that must in no wise be omitted. The reasons are these : First of all, death which is certaine is most uncertaine. I say it is certain, because no man can eschue death. And it is uncertaine, 3. waies; first, in regard of time : for no man knows whē he shall die: secondly, in regard of place : for no man knowes where he shall die, whether in his bed or in the field, whether by sea or by land : thirdly, in respect of the kind of death, for no man knows whether he shal dy of a lingring
or.

or sudden, or a violent or natural death. Hence it follows, that men should every day prepare themselves to death. Indeed if we could know when, where and how we should die, the case were otherwise; but seeing we know none of these, it stands us in hand to looke about us. A second reason serving further to perswade us, is this: The most dangerous thing of all in this world, is, to neglect all preparation. To make this point more manifest, I will use this comparison: A certaine man pursued by an Vnicorne, in his flight falls into a dungeon, and in his fall takes hold and hangs by the arme of a tree: now as he thus hangs looking downeward, hee sees 2. worms gnawing at the roote of the tree, and as he looks upward, he sees an hive of most sweet

sweet hony, hereupon he climes
up into it, and sitting by it, hee
feeds thereon. In the meane sea-
son while he is thus sitting, the
two worms gnaw in pieces the
root of the tree: w^{ch} done, tree
and man & all fall into the bot-
tome of the dungeon. Now this
Vnicorne is death: the man that
flyeth, is every one of us, and e-
very living man: the pit over
which he hangeth, is hell: the
arme of the tree is life it self: the
two worms are day and night,
the continuance whereof is the
whole life of a man: the hive of
hony is the pleasures, and pro-
fits and honours of this world,
to which whē men wholly giue
thēselues, not considering their
end, till the tree rot, that is, this
temporall life be cut off: which
being once done, they plunge
thēselues quite into the gulse of
hell

By this wee see that there is a good cause that men should not defer this preparation till the time of sicknes, but rather every day make themselves ready against the day of death. But some will say, It shall suffice if I prepare my selfe to pray when I begin to be sicke. *Ans.* These men greatly deceive themselves: for the time thē is most unfit to begin a preparation, because all the senses & powers of the body are occupied about the pains and troubles of the disease: and the sicke party is exercised partly in conference with the Physician, partly with the Minister about his soules health, and matters of conscience; and partly with friends that come to visit. Therefore there must some preparation goe before in the time of health, when the whole man
with

with all the powers of body and
 ſoule are at liberry. Again, there
 be ſome others which imagine
 and ſay, that a man may repent
 when he wil, even in the time of
 death : and that ſuch repentance
 is ſufficient. *Anſ.* It is falſe which
 they ſay; for it's not in the pow-
 er of man to repent when hēe
 himſelfe wil; when God wil, he
 may. It is not in him that willeth
 or runneth, but in God that
 hath mercy. And Chriſt ſaith,
 that many ſhall ſeek to enter in-
 to heaven, and ſhall not be able,
 but why ſo? becauſe they ſeek
 when it is too late, namely whē
 the time of grace is paſt. There-
 fore it is exceeding folly for
 men ſo much as once to dreame
 that they may have repentance
 at cōmand: nay it is a juſt judge-
 ment that they ſhould be con-
 demned of God in death, that
 did

did contemne God in their life, and that they should quite bee forgotten of God in sicknesse, that did forget God in their health. Again, I answer, that this late repētance is seldome or never true repentance. It is sicke, like the party himfelfe, commonly languishing and dying together with him. Repentance should be voluntary (as all obedience to God ought) but repentance taken up in sicknes, is usually constrained and extorted by the feare of hel, and other judgments of God: for crosses, afflictions, and sicknes wil cause the grossest hypocrite that ever was to stoope and buckle under the hand of God, and to dissemble faith and repentance, and every grace of God, as though hee had them as fully as any of the true servants of God: wheras indeed
he

he wants the altogether. Wherefore such repentance commonly is but counterfeit. For in true and sound repentance men must forsake their sinnes; but in this the sinne forsakes the man; who leaves all his evill wayes onely upon this, that he is constrained to leave the world. Wherefore it is a thing greatly to bee wished, that men would repent and prepare themselves to die in the time of health, before the day of death or sicknesse come. Lastly, it is alleadged that one of the thieves repented upon the crosse. *Ans.* The theefe was called after the eleventh houre at the point of the twelfth, when he was now dying and drawing on: Therefore his conversion was altogether miraculous and extraordinary: and there was a special reason why Christ wold have

have him to be called then, that while hee was in suffering hee might shew forth the vertue of his passion; that all which saw the one, might also acknowledge the other. Now it is not good for men to make an ordinary rule of an extraordinary example.

Thus then this point being manifest, that a general preparation must bee made, let us now see in what manner it must be done. And for the right doing of it, five duties must be practised in the course of our liues. The first is the meditation of death in the life time; for the life of a Christiā is nothing else but a meditation of death. A notable practise hereof we have in the example of *Ioseph of Arimathea*, who made his tombe in his life time in the midst of his gar-

garden: no doubt for this end, to put himself in mind of death, & that in the midst of his delight and pleasures. Heathen Philosophers that never knew Christ, had many excellent meditations of death, though not comfortable in regard of life everlasting. Now we that have known and beleev'd in Christ, must goe beyond them in this point, considering with our selves such things as they never thought of, namely, the cause of death, our sinne: the remedy thereof, the cursed death of Christ; cursed I say in regard of the kind of death and punishment laid upon him, but blessed in regard of us. Thirdly, we must often meditate of the presence of death, which we doe, when by Gods grace we make an account of every present day as if

it were the day of our death, and reckon with our selves when we goe to bed, as though wee should never rise againe, and when we rise, as though wee should never lye downe againe.

This meditation of death is of speciall use, and brings forth many fruits in the life of man. And first of all, it serves to humble us under the hand of God. Example we have of *Abraham*, who said, *Behold, I have begun now to speake to my Lord, and I am but dust and ashes.* Marke heere, how the consideration of his mortality made him to abase & cast down himselfe in the sight of God; and thus if wee could reckon of every day as of the last day, it would pull down our peacocks feathers, and make us with *Iob* to abhor our selves in dust and ashes.

Secondly,

Gen. 13.
27.

Secondly, this meditation is a meanes to further repentance. When *Jonas* came to *Ninive* and cried, *Yet forty daies and Ninive shall be destroyed*, the whole city repented in sackecloath and ashes. When *Elias* came to *Ahab* and told him that the dogges should eate *Iesabel* by the wall of *Iesrael*, and him also of *Ahabs* stocke that died in the city, &c. it made him to humble himselfe so, as the Lord saith to *Elias*, *Seest thou how Ahab is humbled before me?* Now if the remembrance of death was of such force in him that was but an hypocrite, how excellent a meanes of grace will it be in them that truly repent?

Thirdly, this meditation serves to stirre up contentation in every estate and condition of life that shall befall us. Righteous

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Job in the midst of his afflictions, comforts himself with this consideration. *Naked* (saith he) *came I forth of my mothers womb, and naked shall I returne againe, &c. blessed be the name of the Lord.* And surely the often meditation of this, that a man of all his abundance can carry nothing with him but either a coffin or a winding sheet, or both, should bee a forcible meanes to repress the unsatiabie desire of riches & the love of this world.

Thus we see what an effectually meanes this meditation is to encrease and further the grace of God in the hearts of men. Now I commend this first duty to your Christian considerations, desiring the practice of it in your lives; which practice that it may take place, two things must be performed. 1. labour to
plucke

plucke out of your hearts a wicked and erroneous imagination, whereby every man naturally blesseth himselfe and thinkes highly of himselfe: and though he had one foote in the grave, yet he perswades himselfe that he shall not dye yet. There is no man almost so old, but by the corruption of his heart he thinks that he shall live one yeere longer. Cruell & unmerciful death makes league with no man: and yet the Prophet *Esay* saith, that the wicked man makes a league with death: How can this be? there is no league made indeed but onely in the wicked imagination of man, who falsly thinks that death will not come neere him, though all the world shold be destroyed. See an example in the parable of the rich man, that having storest up abundance of wealth

Luk. 12.
17.

wealth for many yeers, said unto his own soule, *Soule, thou hast much goods laid up for many yeers live at ease, eat, drinke and take thy pastime*: whereas his soule was fetcht away presently. And seeing this natural corruption is in every mans heart, we must daily fight against it, and labour by all might and maine that it take no place in us: for so long as it shall prevaile, we shall be utterly unfit to make any preparation to death. We ought rather to endeavour to attaine to the mind and meditation of S. *Hierome*, who testifieth of himselfe, on this manner, *Whether I walke, or sleep, or whatsoeuer I do, me thinks I heare the sound of the trumpet, rise ye dead, & come to judgement.*

In Epist. 2

This second thing which we are to practise, that wee may come to a serious meditation of

our

our owne ends, is, to make prayer unto God, that we might be enabled to resolve our selves of death continually. Thus *David* Pr. 39, 10. prayed, *Lord make mee to know mine end, and the measure of my dayes, let mee know how long I have to live.* And *Moses*, Psa. 90. 4. *Lord teach me to number my dayes, that I may apply my heart unto wisdom:* It may be said, What need men pray to God that they may be able to number their dayes? cannot they of themselves reckon a few yeares and dayes, that are able by Art to measure the globe of the earth, and the spheres of heaven, and the quantities of the starres, with their longitudes, latitudes, altitudes, motions, and distances from the earth? No verily: For howsoever by a generall speculation wee thinke something of our:

D ends,

ends, yet unlesse the Spirit of God be our Schoole-master to teach us our dutie, we shall never be able soundly to resolve our selves of the presence and speedinesse of death. And therefore let us pray with *David* and *Moses*, that God would inlighten our minds with knowledge, and fill our hearts with his grace that we might rightly consider of death, and esteeme of every day and houre, as it were the day and houre of death.

The second duty in this generall preparation is, That every man must daily endeavour to take away from his owne death the power and strength thereof. And I pray you marke this point. The Philistims saw by experience, that *Samson* was of great strength, and therfore they used means to know in what
part

part of his body it lay; and when they found it to bee in the haire of his head, they ceased not untill it was cut off. In like maner the time wil come whē we must encounter hand to hand with tyrannous and cruel death: the best therefore is, before hand now while wee have time, to search where the strength of death lies, which being once knowne, wee must with speed cut off his *Samsons* lockes, and bereave him of his power, disarme him, & make him altogether unable to prevaile against us. Now to find out this matter, wee need not to use the counsell of any Dalilah; for we have the Word of God wch teacheth us plainly where the strength of death consists, namely in our sins, as *Paul* saith, *The sting of death is sinne.* Well then, we knowing certainly that

the power and force of every mans particular death, lies in his owne sinnes, must spend our time and study in using good meanes that our sinnes may bee remooved and pardoned. And therefore wee must daily inure our selves in the practice of two duties. One is to humble our selves for all our sins past, partly cōfessing thē against our selves, partly in prayer crying to heavē for the pardon of them. The other is for time to come to turne unto God, and to carry a purpose, resolution, and indeavor in all things to reforme both heart & life according to Gods word. These are the very principal and proper duties; whereby the power of death is much rebated, and he is made of a mighty & bloudy enemy so far forth friendly and tractable, that we may with
comfort

comfort incounter with him & prevaile too. Therefore I commend these duties to your Christian considerations, and carefull practice, desiring that ye would spend your dayes ever hereafter in doing of them. If a man were to deale with a mightie Dragon or Serpent hand to hand, in such wise as he must either kill or be killed, the best thing were to bereave him of his sting, or of that part of the body where his poyson lyes: now death it selfe is a serpent, dragon, or scorpion, and sinne is the sting and poyson whereby he wounds and kils us. Wherefore without any more delay, see that you pull out his sting: the practice of the foresaid duties is as it were a fit & worthy instrument to doe the deed. Hast thou beene a person ignorant of Gods will, a contemner

of his word and worship, a blasphemer of his name, a breaker of his Sabbaths, disobedient to parents and Magistrates, a murderer, a fornicatour, a rayler, a slanderer, a covetous person, &c. reforme these thy sinnes, and all other like to them, pul them out by the roots from thy heart, and cast them off. So many sinnes as bee in thee, so many stings of death bee also in thee to wound thy soule to eternall death: therefore let no one sinne remaine for which thou hast not humbled thy selfe and repented seriously. When death hurts any man, it takes the weapons whereby hee is hurt, from his owne hand. It cannot doe us the least hurt but by the force of our owne sinnes. Wherefore I say againe, and againe, Lay this point to your hearts, and spend your strength, life,

life, and health, that ye may before ye die, abolish the strength of death. A man may put a serpent in his bosome when the sting is out: and wee may let death creepe into our bosomes, and gripe us with his legs, and stab us at the heart; so long as he brings not his venime and poyson with him.

And because the former duties are so necessary, as none can be more, I will use some reasons yet further to inforce the. What soever a man would doe when he is dying, the same he ought to doe every day while he is living: now the most notorious and wicked person that ever was, when he is dying will pray and desire others to pray for him, and promise amendment of life, protesting that if he might live, he would become a practi-

tioner in all the good duties of faith, repentance, and reformation of life. Oh therefore be careful to do this every day. Againe the saying is true, he that would live when he is dead, must dye while he is alive, namely to his sinnes. Wouldest thou then live eternally? sue to heaven for thy pardon, and see that now in thy life time thou die to thine owne sinnes. Lastly, wicked *Balaam* would faine die the death of the righteous: but alas, it was to small purpose: for hee would by no meanes live the life of the righteous. For his continuall purpose and meaning was to follow his old waies in sorceries and covetousnesse. Now the life of a righteous man stands in the humbling of himselfe for his sinnes past, and in a careful reformation of life to come. Wouldest

dest thou then die the death of the righteous? then looke unto it, that thy life be the life of the righteous: if ye will needs live the life of the unrighteous, yee must looke to dye the death of the unrighteous. Remēber this, and content not your selves to heare the Word, but be doers of it: for ye learne no more indeed, what measure of knowledge soever ye have, then ye practise.

The third dutie in our generall preparation, is in this life to enter into the first degree of life eternall. For as I have said, there be three degrees of life everlasting, and the first of them is in this present life: for hee that would live in eternall happinesse for ever, must begin in this world to rise out of the grave of his owne finnes, in which by nature he lyes buried; and live in
new

Rom. 20. newnesse of life, as it is said in
6. the Revelation, *He that will escape the second death, must bee made a partaker of the first resurrection.* And Paul saith to the Colossians, that they were in this life delivered from the power of darkenesse, and translated into the kingdome of Christ. And Christ saith to the Church of the Iewes, *The kingdome of heaven is amongst you.* Now this first degree of life is, when a man can say with Paul, *I live not, but Christ lives in mee*: that is, I find partly by the testimony of my sanctified conscience, and partly by experience, that Christ my redeemer by his Spirit guideth and governeth my thoughts, will, affections, and all the powers of body and soule, according to the blessed direction of his holy will. Now that wee may bee able truly

truly to say this, wee must have three gifts and graces of God, wherein especially this first degree of life consists. The first is *saving knowledge*, whereby we do truly resolve our selves that God the Father of Christ is our Father, Christ his Sonne our redeemer, and the holy Ghost our comforter. That this knowledge is one part of life eternall, it appeares by the saying of Christ in *Iohn*; *This is life eternall*, that

Iohn 17.

is, the beginning and entrance to life eternall, *to know thee the onely God, and whom thou hast sent Iesus Christ*. The second grace, is peace of Conscience which

Phil. 4.

Rom. 14.

passeth all understanding; and therefore, *Paul* saith, that the Kingdome of Heaven is *righteousnesse, peace of conscience, and joy in the holy Ghost*. The

horror of a guiltie conscience

is

is the beginning of death and destruction: therefore peace of conscience derived from the death of Christ, is life and happiness. The third is the regiment of the Spirit, whereby the heart and life of man is ordered according to the Word of God. For *Paul* saith, that they that are the children of God, *are led by the Spirit of Christ*. Now seeing this is so, that if we would live eternally, we must begin to live that blessed and eternall life before wee dye; here we must be carefull to reforme two common errors: The first is, that a man enters into eternall life when he dies, and not before; which is a flat untruth. Our Saviour Christ said to *Zachens*, *This day is salvation come to thy house*: giving us to understand, that a man then begins to be saved, when God doth effectually

Rom. 8.

14.

fectually call him by the ministerie of the Gospel. Whosoever then will be saved when hee is dying and dead, must begin to be saved while he is now living. His salvation must beginne in this life, that would come to salvation after this life: *Verily, verily, saith Christ, He that heareth* Ioh. 5. 24. *my word, and beleeveth in him that sent mee, hath eternall life, namely, in this present life.* The second error is, that howsoever a man live, if when hee is dying he can lift up his eyes, and say, *Lord have mercy upon me*, hee is certainly saved. Behold a very fond & foolish conceit, that deceives many a man. It is all one as if an arrant thiefe should thus reason with himselfe, and say, I will spend my daies in robbing and stealing, I feare neither arraignment nor execution. For
at

Mat. 7. 21

at the very time when I am to be turned off from the ladder, if I doe but call upon the Iudge, I know I shall have my pardon. Behold a most dangerous and desperate course: and the very same is the practice of carelesse men in the matter of their salvation. For a man may dye with *Lord have mercy* in his mouth, and perish eternally; except in this world he enter into the first degree of eternall life. *For not every one that saith, Lord, Lord, shall enter into heaven, but he that doth the will of the Father which is in Heaven.*

The fourth dutie is to exercise and enure our selves in dying by little and little so long as we live here upon earth, before we come to dye indeede. And as men that are appointed to run a race, exercise themselves before

in

in running, that they may get the Victory; so should we begin to die now while we are living, that we might dy wel in the end. But some may say, How should this be done? *Paul* gives us direction in his own example, when he saith, *By the rejoycing which I have in Christ, I die daily.* And he died daily, not only because he was often in danger of death by reason of his calling; but also because of all his dangers and troubles, he enured himselfe to die. For when men doe make the right use of their afflictions whether they bee in body or minde or both, and doe with all their might endeavour to beare them patiently; humbling themselves as under the correction of God, then they begin to die well: and to doe this indeed, is to take an excellent course. He that would

1 Cor. 15.

31.

mor-

Mat. 7. 21

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mor-

Mors post
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est.

mortifie his greatest finnes, must begin to do it with small finnes: which, when they are once reformed, a man shall be able more easily to overcome his master-sins. So likewise he that would be able to beare the crosse of all crosses, namely, death it selfe; must first of all learne to beare small crosses, as sicknesses in body, and troubles in minde, with losses of goods and of friends, and of good name: which I may fitly tearme little deaths, and the beginnings of death it selfe: and we must first of all acquaint our selves with these little deaths, before we can be able to beare the great death of all. Again, the afflictions and calamities of this life, are as it were the harbingers and purveyers of death: and we are first to learne how to entertaine these messengers, that when

when death the Lord himselfe shall come, we may in better manner entertaine him. This point *Bilney* the martyr wel considered, who oftentimes before he was burned, put his finger into the flame of the candle, not only to make triall of his ability in suffering, but also to arme and strengthen himselfe against greater torments in death. Thus ye see the fourth duty, which ye must in any wise learne and remember, because we cannot be able to beare the pangs of death well, unlesse we be first well schooled and nurtured by sundry trials in this life.

The fifth and last dutie is set downe by *Salomon*: *All that thine hand shall finde to doe, doe it with all thy power.* And marke the reason. *For there is neither worke, nor invention, nor know-*
ledge,

Eccl. 9:
10,

Gal. 6.
10.

*ledge, nor wisdom in the grave
whither thou goest. To the same
purpose Paul saith, Doe good to
all men while ye have time. There-
fore if any man be able to doe
any good service either to Gods
Church, or to the Common-
wealth, or to any private man,
let him doe it with all speed and
with all his might, least death it
selfe prevent him. He that hath
care thus to spend his daies, shall
with much comfort and peace
of conscience end his life.*

Thus much of generall pre-
paration. Now followeth the
particular, which is in the time
of sicknesse. And here first of all
I will shew what is the doctrine
of the Papists, and then after-
ward the truth. By the Popish
order and practice, when a man
is about to die, hee is enjoined
three things. First, to make sa-
cramentall

cramentall confession, especially if it bee in any mortall sinne; secondly, to receive the Eucharist; thirdly, to require his anoyling, that is, the Sacrament (as they call it) of extreme unction.

Sacramentall confession, they tearme a rehearfall, or enumeration of al a mans sins to a Priest, that hee may receive absolution. But against this kind of confession, sundry reasons may bee alleadged. First of all it hath no warrant either by commandement or example in the whole Word of God. They say yes: and they endeavour to proove it thus: He which lies in any mortall sinne, is by Gods law bound to doe penance and to seeke reconciliation with God: now the necessarie meanes after baptisme to obtaine reconciliation, is confession of all our sins to a Priest, be-

because Christ hath appointed Priests to bee Iudges upon earth with such measure of authoritie, that no man failing after baptisme, can without their sentence and determination bee reconciled, & they cannot rightly judge, unlesse they know all a mans sinnes: therefore all that fall after baptisme, are bound by Gods Word to open all their sinnes to the Priest. *Ans.* It is false which they say, that the Priests are Iudges, having power to examine and take knowledge of mens sins, & jurisdiction whereby they can properly absolve & pardon, or retain them. For Gods Word hath given no more to man, but a *ministerie of reconciliation*, whereby in the name of God, and according to his Word, hee doth preach, declare, and pronounce, that God doth

doth pardon or not pardon his
 sins. Againe, pardon may truly
 be pronounced, and right judge-
 ment of the estate of any man,
 without a particular rehearfall
 of all his finnes. For hee which
 soundly and truly repents of one
 or some few finnes, repents of
 all. Secondly, this confession is
 overturned by the practice of
 the Prophets and Apostles, who
 not onely absolved particular
 persons, but also whole Chur-
 ches without exaction of an au-
 ricular confession. When *Nathan*
 the Prophet had rebuked
David for his two great and
 horrible crimes, *David* touched
 with remorse said, *I have sinned*, ^{2 Sam. 12.}
 & *Nathan* presētly without fur- ^{12.}
 ther examination declared unto
 him in the name of God, that his
 sins were forgiven him. Third-
 ly, it cannot be prooved by any
 good

good and sufficient proofes, that this confession was used in the Church of God till after five or sixe hundred yeares were expired. For the confession which was then in use, was either publike before the Church, or the opening of a publike fault to some private person in secret. Therefore to urge sicke men unto it lying at the point of death, is to lay more burdens on them then ever God appointed.

And whereas they make it a necessary thing to receive the Eucharist in the time of sickness toward death, and that privately of the sicke partie alone, they have no warrant for their practice and opinion. For in the want of the Sacrament there is no danger, but in the contempt: and the very contempt it selfe is a sinne which may be pardoned,

s, that if we repent. And there is no
in the reason why wee should thinke
five or that sicke men should be depriv-
e expi- ved of the comfort of the Lords
which Supper, if they receive it not in
r pub- death, because the fruit and effi-
or the cacy of the Sacrament once re-
ult to ceived, is not to be restrained to
secret, the time of receiving, but it ex-
en un- tends it self to the whole time of
death, mans life afterward. Againe, the
them Supper of the Lord is no private
action, but meerely Ecclesiasti-
ke it a call: and therefore to be celebra-
e the ted in the meeting and assembly
icknes of Gods people; as our Saviour
vately Christ prescribeth, when hee
they saith, *Do you this: & Paul in say-*
r pra- ing, *When ye come together.* But it
n the is alleadged that the Israelites
ere is did eat the Paschal lamb in their
mpt: houses whē they were in Egypt.
elfe is *Answ.* The Israelites had then
oned, no libertie to make any publike
if mee-

Luk. 22.17.

1 Cor. 11.

21.

meeting for that end : that God commanded that the Paschall Lambe should be eaten in all the houses of the Israelites at one & the same instant; & that in effect was as much as if it had bin public-like. Againe, they alledge a Canon of the councell of Nice; which decreeth, that men being about to dye, must receive the Eucharist, and not^a be deprived of the provision of food necessary for their journey. *Ans.* The Councell made no decree touching the administration of the Sacrament to all men that dye, but to such only as fall away from the faith in persecution, or fall into any other notorious crime, and were thereupon excommunicate, & so remained till death: and either then or somewhat before testified their repentance for their offences. And the Canon

a Fratri-
dari vi-
atico.

none was made for this end, that such persons might bee assured that they were againe received into the Church, and by this means depart with more cōfort. Thirdly, it is objected, that in the primitive Church, part of the Eucharist was caried by a Lad to *Scrapion* an aged man, lying sick in his bed. *Ans^w*. It was indeed the custome of the auncient Church frō the very beginning that the elements of bread and wine, should be sent by some of the Deacons to the sicke, which were absent from the assembly. And yet neverthelesse heere is no footing for private communions. For the Eucharist was only then sent, when the rest of the Church did openly communicate, and such as were then absent only by reason of sicknes, and desired to be partakers of

*Euseb. lib.
6. cap. 36.*

E

that

*a Basil.ep.
ad Caf.
Ter. Lib.
ad uxor.
Hier. in
Apo. pro.
ib. in Job.*

*conc.
Carth. 3.
can. 6.*

that blessed communion, were to be reputed as present. Lastly, it is objected, that it was the manner of men and women in former times ^a to carry part of the Sacrament home to their houses, and to reserve it till the time of necessity, as the time of sicknesse, and such like. *Ans.* The reservation of the Sacrament was but a superstitious practice, though it be ancient. For out of the administratiō, that is, before it begin, and after it is ended, the Sacrament ceaseth to be a Sacrament, & the elements to be elements. As for the practice of thē that used to cram the Eucharist into the mouthes of them that were diseased, it is not onely superstitious, but also very absurd.

As for the annoyling of the sicke, that is, the anointing of the body, specially the organes

or

or instruments of the senses, that the party may obtain the remission of his finnes, and comfort against all the temptations of the diuell in the houre of death, and strength more easily to beare the paines of sicknes, and the pangs of death, and be againe restored to his corporall health, if it be expedient for the salvation of his soule; it is but a dotage of mans braine, and hath not so much as a shew of reason to iustifie it. The sift of *lames* is commonly alledged to this purpose, but the anointing there mentioned is not of the same kinde with this greasie sacrament of the Papists. For that anointing of the body was a ceremony used by the Apostles and others, when they put in practise the miraculous gift of healing, w^{ch} gift is now ceased. Secondly, that anointing

had a promise that the partie anointed should recover his health: but this Popish anointing hath no such promise; because for the most part the persons thus anointed dye afterward without recovery: whereas those which were anointed in the Primitive Church alwayes recovered. Thirdly, the ancient anointing served onely for the procuring of health, but this tends farther to the procuring of remission of sins, and strength in temptation. Thus having seen the doctrine of the Papists, I come now to speake of the true & right maner of making particular preparation before death, which containes three sorts of duties: one concerning God, the other concerning a mans owne selfe, the third concerning our neighbour. The first concerning God, is to seek to be recon

ciled unto him in Christ, though we have bin long assured of his favour. All other duties must come after in the second place, & they are of no effect without this. Now this recōciliatiō must be sought for, and is obtained by a renewing of our former faith & repentance: and they must be renewed in this manner. So soone as a man shall feele any maner of sicknes to sease upon his body, he must consider with himselfe whēce it ariseth: & after serious consideration, he shall find that it comes not by chance or fortune, but by the providence of God. This done, he must goe yet further, & cōsider for what cause the Lord should afflict his body with any sicknes or disease. And he shall find by Gods word, that sicknesse comes ordinarily and usually of sinne. *Wherefore is the*

living man sorrowfull? man suffered for his sinne. It is true indeed, there be other causes of the wāts of the body & of sicknes, beside sinne: and though they be not knowne to us, yet they are knowne to the Lord. Hereupon Christ when hee saw a certaine blind man, and was demanded what was the cause of the blindness: answered, *Neither hath this man sinned nor his parents, but that the works of God should be shewed on him.* Yet wee for our parts, who are not to goe by the secret, but by the revealed wil of God, must make this use of our sickness, that it is sent to us for our sinnes. When Christ healed the man sicke of the palsie, he saith, *Be of good comfort, thy sinnes are forgiven thee:* and when he had healed the man by the poole of *Bethesda*, that had bin sicke 38. yeeres

Ioh. 9. 2.

Mat. 9. 2.

yeers, he bids him *sin no more lest a worse thing happen unto him:* giving them both to understand that their sicknesse came by reason of their sins. And thus should every sick man resolve himselfe. Now when we have proceeded thus far, & have it as it were laid our finger upon the right and proper cause of our sicknesse, three things concerning our sins must be performed of us in sicknesse. First, we must make a new examination of our hearts & lives, and say as the Israelites said in affliction, *Let us search and try our waies, and turne againe to the Lord.* Secondly, we must make a new confession to God of our new and particular sins, as God sends new corrections and chastisement. When *David* Psa 32. 5 had the hand of God very heavy upon him for his sinnes, as his

E 4 very

Ioh. 5. 14.

Lam 3. 40.

Psa 32. 5

very bones and moyſture conſumed within him, he made confeſſion of them unto God, and thereupon obtained his pardon and was healed. The third thing is to make new praier, and more earneſt then ever before, with ſighes & groanes of the ſpirit & that for pardon of the ſame ſins & for reconciliation with God in Chriſt. In the exerciſe of theſe 3. duties ſtands the renovation of our faith & repentance, whereby they are increaſed, quickned and revived. And the more ſickneſſe prevailes and takes place in the body, the more ſhould we be carefull to put them in ure: that ſpirituall life might increaſe as temporall life is decaied. When King *Ezechias* lay ficke, as he thought upon his death-bed, he wept as for ſome other cauſes ſo alſo for his ſinnes, and withall
he

he prayed God to cast them behind his back. *David* made certaine Psalmes when he was sick, or at the least upon the occasion of his sicknesse, as namely, the 6. the 32. the 38. the 39. &c. and they are all Psalmes of repentance in which we may see how in distresse of the body and minde he renewed his faith & repentance heartily bewailing his sins and intreating the Lord for the pardon of them. *Manasses*, one that fell from God, and gave himselfe to many horrible sins, when he was taken captive and imprisoned in Babylon, Hee prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed unto him: and God was intreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdoms, and there

1 Chr. 33.

12, 13.

then Manasses knew that the Lord was God. Now looke what Manasses did in this tribulation, the same thing must we doe in the time of our bodily sicknesse.

Here I have occasion to mention a notorious fault that is very common in this age, even among such as have long lived in the bosome of the Church; and that is this: men now adaies are so farre from renewing their faith and repentance, that when they lye sicke and drawing toward death, they must be Catechised in the doctrine of faith and repentance, as if they had beene but of late received into the Church. Whosoever will, but as occasion is offred, visit the sicke shall finde this to be true which I say. What a shame is this, that whe a man hath spent his life & daies

daies in the Church for the space of 20. or 30. or 40. yeeres, hee should at the very end of all and not before, begin to enquire what faith and what repentance is, and how his soule might be saved? This one sin argues the great security of this age, & the great contempt of God and his word. Well, let all men hereafter in time to come, be warned to take heed of this exceeding negligence in matters of salvation, and to use all good meanes before-hand, that they may be able in sicknesse and in the time of death to put in practise the spirituall exercises of invocation and repentance.

Now if so be it fall out that the sicke partie cannot of himselfe renew his owne faith and repentance, he must seeke the helpe of others. When the man
that

Mark. 2.

that was sicke of the dead palsie could not go to Christ himselfe, he got others to beare him in his bed; and when they could not come neere for the multitude, they uncovered the rooſe of the houſe, and let the bed down before Christ: even ſo, when ſicke men cannot alone by themſelves doe the good duties to which they are bound, they muſt borrow helpe from their fellow members: who are partly by their counſell to put to their helping hand, and partly by their prayers to preſent them unto God, and to bring them into the preſence of Chriſt.

And touching helpe in this caſe, ſundry duties are to be performed. Saint *James* ſets downe foure, two whereof concerne the ſicke patient, and other two ſuch as be helpers. The firſt duty
of

of the sicke man is to send for helpe: where two circumstances must be considered; who must be sent for, and when. For the first, *S. James* saith, *Is any sicke among you, let him call for the Elders of the Church.* Whereby are meant not only Apostles, and all Ministers of the Gospell, but others also (as I take it) which were men ancient for yeeres, endued with the spirit of understanding and prayer, and had withall the gift of working miracles, and of healing the sicke. For in the Primitive Church this gift was for a time so plentifully bestow'd on thē that beleev'd in Christ, that souldiers cast out divels, and parents wrought miracles on their childrē. Hence we may learne, that howsoever it be the duties of the Ministers of the Word, principally to vi-

fit

Iam. 5. 14.

Tertul. de corona milit. cap. 11. & de Idol c. 11.

H.b.13.

1 Theſſ. 5.
11, 14.

fit and comfort the ſicke, yet is it not their duty alone: for it belongs to them alſo which have knowledge of Gods Word, and the gift of prayer. *Exhort one another* (ſaith the holy Ghoſt) *while it is called to day.* And againe, *Admoniſh them that are diſordered, and comfort thoſe that are weake.* And indeed in equity it ſhould be the duty of every Chriſtian man to comfort his Brother in ſickenefſe. Here we muſt needs take knowledge of the common fault of men and women when they come to viſit their neighbours and friends, they cannot ſpeake a word of inſtruction and comfort, but ſpend the time either in ſilence, gazing, and looking on; or in uttering words to little or no purpoſe, ſaying to the ſicke party, that they are ſorry to ſee him
in

in that case, that they wold have him to be of good comfort, but wherein, and by what meanes they cannot tell: that they doubt not but that he shall recover his health and live with them still, and be merry as in former time: that they will pray for him: whereas all their prayers are nothing else but the Apostles Creede, or the ten Commandements, and the Lords prayer uttered without understanding. And this is the common comfort that sicke men get at the hands of their neighbours, when they come unto them: and all this comes either because men live in ignorance of Gods word or because they falsely thinke that the whole burthen of this duty lies upon the shoulders of the Minister.

The second circumstance is,
when

when the sicke partie must send for the Elders to instruct him and pray for him. And that is in the very first place of all before any other helpe bee sought for. Where the Divine ends, there the Physician must begin: and it is a very preposterous course that the Divine should there begin where the Physician makes an end. For till helpe be had for the soule, and sinne which is the root of sicknesse be cured, physicke for the body is nothing. Therefore it is a thing much to be disliked, that in all places almost the Physician is first sent for and comes in the beginning of the sicknesse, and the Minister comes when a man is half dead, and is then sent for oftentimes when the sicke party lyes drawing on and gasping for breath, as though Ministers of the Gospel

spell in these dayes were able to worke miracles.

The second duty of the sicke partie is to confesse his sinnes, as *S. Iames* saith, *Confesse your sins one to another, and pray one for another.* It will be said, that this is to bring in againe Popish shrift.

Ans. Confession of our sinnes, and that unto men, was never denied of any: the question onely is of the manner and order of making Confession. And for this cause we must put a great difference betweene Popish shrift, and the confession of which *S. Iames* speaketh. For he requires onely a confession of that or those sins which lye upon a mans conscience when he is sicke: but the Popish doctrine requireth a particular enumeration of all a mans sins. Again, *S. Iames* injoynes confessiō onely

onely as a thing meet & convenient, but the Papists as a thing necessary to the remission of finnes. Thirdly, *S. James* permits that confession be made to any man, and by one man to another mutually, whereas Popish shrift is made only to the Priest. The second duty then is, that the sick partie troubled in minde with the memory and consideration of any of his finnes past, or any manner of way tempted by the divell, shall freely of his owne accord open his case to such as are both able and willing to helpe him, that he may receive comfort and die in peace of conscience.

Thus much of the sicke mans duty : now follow the duties of helpers. The first is to *pray over him*, that is, in his presence to pray with him and for him, and
by

by prayer to present his very person and his whole estate unto God. The Prophet *Elizeus*, the Apostle *Paul*, and our Saviour Christ used this manner of praying, when they would miraculously restore temporall life: and therefore it is very meet that the same should be used also of us, that we might the better stirre up our affection in prayer, and our compassion to the sicke when we are about to intreat the Lord for the remission of their sinnes, and for the salvation of their soules.

2 King. 4.

32.

Act. 20.

10.

Ioh. 11.

24.

The second dutie of him that comes as an helper, is to anoint the sicke party with oyle. Now this anointing was an outward ceremony which was used with the gift of healing, which is now ceased: and therefore I omit to speake further of it.

Thus

Thus much of the duty which the sick man owes to God; now follow the duties which he is to performe unto himselfe, and they are twofold: one concernes his soule, the other his body. The duty concerning his soule is, that he must arme and furnish himself against the immoderate feare of present death. And the reason hereof is plaine: because howsoever naturall men feare death through the whole course of their lives more or lesse, yet in the time of sicknesse when death approacheth, this naturall feare bred in the bone will most of all shew it selfe, even in such sort, as it will astonish the senses of the sicke partie; and sometime cause desperation. Therefore it is necessary that we shold use meanes to strengthen our selves against the feare of death.

The

The meanes are of two sorts: practices, and meditations: Practices are two especially. The first is, that the sicke man must not so much regard death it self, as the benefits of God which are obtained after death. He must not fixe his minde upon the considerations of the pangs and torments of death; but all his thoughts and affections must be set upon that blessed estate that is enjoyed after death. Hee that is to passe over some great and deepe river, must not looke downward to the streame of the water; but if he would prevent feare, hee must set his foot sure, and cast his eye to the banke on the further side: and so must hee that drawes neere death, as it were, looke over the waves of death, and directly fixe the eye of his faith upon eternall

nall life. The second practice is to looke upon death in the glasse of the Gospell, and not in the glasse of the Law: that is, we must consider death not as it is propounded in the Law, and looke upon that terrible face which the law giveth unto it; but as it is set forth in the Gospell. Death in the Law is a curse and the downefall to the pit of destruction; in the Gospell it is the entrance into Heaven: the law sets forth death as death, the Gospell sets forth death as no death, but as a sleepe onely: because it speakes of death as it is altered and changed by the death of Christ; by the vertue whereof death is properly no death to the servants of God. When men shall have care on this manner to consider of death, it will be a notable meanes to strengthen and

and stablish them against all immoderate feares and terrours that usuallly rise in sicknesse.

The meditations which serve for this purpose are innumerable, but I will touch onely those which are the most principall, and the grounds of the rest: and they are foure in number. The first is borrowed from the speciall providence of God; namely, that the death of every man, much more of every childe of God, is not onely fore-seene, but also fore-appointed of God; yea the death of every man deserved and procured by his finnes, is laid upon him by God, who in that respect may be said to be the cause of every mans death: So saith *Anna*, *The Lord killeth* 1. Sam. 2. *and maketh alive.* The Church 6. of Hierusalem confessed, that nothing came to passe in the death

Act. 4. 26. death of Christ, but that which the foreknowledge and eternall counsell of God had appointed. And therefore the death also of every member of Christ is foreseene and ordained by the speciall decree and providence of God. I adde further, that the very circumstances of death, as the time when, the place where, the manner how, the beginning of sicknes, the continuance: and the end, every fit in the sicknesse, and the pangs of death are particularly set downe in the counsell of God. *The very haire of our head are numbred* (saith our Saviour Christ) *and a sparrow lights not on the ground without the will of our heavenly Father.* David saith excellently: *My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth: thine eyes did*

Psal. 139.
15, 16.

see

see me when I was without forme,
for in thy book were all things writ-
ten, which in continuance were fa-
shioned; when there was none of
the before. And he praiseth to God
to put his teares into his bottle.
Now if this be true, that God
hath bottels for the very teares
of his servants, much more hath
he bottels for their blood, and
much more doth he respect and
regard their paines and miseries
with all their circumstances of
sicknesse and death. The carefull
meditation of this one point is
a notable meanes to arme us a-
gainst feare and distrust, and im-
patience in the time of death; as
some examples in this case will
easily manifest. I held my tongue
and said nothing, saith David: but
what was it that caused this pa-
tience in him? the cause follows
in these words: because Lord thou

Pla. 56.8.

Pla. 39.10

Gen. 42. *brethren: Feare not, for it was the Lord that sent mee before you. Marke here how Ioseph is armed against impatience, and grieve, and discontentment: by the very consideration of Gods providence: and so in the same maner shall we be confirmed against all feares & sorrowes, and say with David; precious in the sight of the Lord is the death of his Saints: if this perswasion bee once settled in our hearts, that all things in sicknes and death come to passe unto us by Gods providence, who turneth all things to the good of them that love him.*

Psal. 116.
13.

The second meditation is to be borrowed from the excellent promise that God hath made to the death of the righteous: **Rev. 14. 13** which is, *Blessed are they that dy in the Lord, for they rest from their*
la

labours and their workes follow them. The author of truth that cannot lie hath spoken it. Now then let a man but thoroughly consider this, that death joyned with a reformed life hath a promise of blessednes adjoyned unto it, and it alone will be a sufficient meanes to stay the rage of our affections, and all inordinate feare of death: and the rather if we marke wherein this blessednesse consists. In death we are indeed thrust out of our old dwelling places, namely these houses of clay & earthly tabernacles of our bodies, wherein we have made long abode: but what is the end? surely that living and dying in Christ, we might have a building given of God, that is, an house not made with hands, but eternall in Heaven, which is unspeakable and immortal glory.

2 Cor. 5. 1.

ry. If a poore man should bee commanded by a Prince to put off his torne and beggerly garment, and in stead thereof to put on royall and costly robes, it would be a great rejoycing to his heart: oh then what joyfull newes must this be unto all repentant and sorrowfull sinners, when the King of heaven and earth comes unto them by death, and bids them lay downe their bodies as ragged and patched garments, and prepare themselves to put on the princely Robe of immortalitie? No tongue can be able to expresse the excellency of this most blessed and happy estate.

The third meditation is borrowed from the estate of all them that are in Christ, whether living or dying. He that dyeth beleeving in Christ dyeth not
forth

forth of Christ, but in him; having both his body and soule really coupled to Christ according to the tenour of the covenant of grace: and though after death body and soule be severed one from another, yet neither of them are severed or disioyned from Christ. The conjunction which is once begun in this life remaines eternally. And therefore, though the soule goe from the body, & the body it selfe rot in the grave, yet both are still in Christ, both in the covenant, both in the favor of God as before death, & both shal again be join'd together; the body by vertue of the former conjunction being raised to eternall life. Indeed if this union with Christ were dissolved as the conjunction of body & soule is, it might be some matter of discomfort and

feare, but the foundation & substance of our mysticall conjunction with Christ both in respect of our bodies & soules endured for ever, must needs be matter of exceeding joy and comfort.

The 4. meditation is, that God hath promised his speciall blessings and comfortable presence unto his servants when they are sicke or dying, or any way distressed. *When thou passest thorough the waters, I will bee with thee* (saith the Lord) *and through the floods that they doe not overflow thee: when thou walkest thorough the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* Now the Lord doth manifest his presence three waies: the first is by moderating and lessening the paines & torments of sicknes & death, as the very words of the former promise

mise doe plainly import. Hence it comes to passe, that to many men the sorrowes and pangs of death, are nothing so grievous and troublesome, as the afflictions and crosses that are layd on them in the course of their lives.

The second way of Gods presence is by an inward & unspeakable comfort of the Spirit, as S.

Paul saith, We rejoyce in tribulation Rev. 5.3.

knowing that tribulation doth bring forth patience, &c. but

why is this rejoycing? *Because* (saith hee in the next words)

the love of God is shed abroad in our hearts by the H. Ghost. Again,

Paul having in some grievous sicknes received the sentence of

death, saith to himselfe, that as 2 Cor. 1.5

the sufferings of Christ did abound in him, so his consolation did abound through Christ. Here then we see

when earthly comforts do faile

Can. 2.6.

Psal. 91.
11, 12.

the Lord himselfe drawes neere the bed of the sick, as it were visiting them in his own person, & ministering unto the refreshing for their soules: *with his right hand he holds up their heads, and with his left hand hee imbraceth them.* The third meanes of Gods presence is the ministerie of his good Angels, whom the Lord hath appointed as keepers and nourses unto his servants, to hold them up and to beare them in their armes as nourses doe young children, and to bee as a guard unto them against the diuell and his angels. And all this is verified, specially in sicknesse at which time the holy Angels are not onely present with such as feare God, but ready also to receive and to carry their soules into heaven, as appeares by the example of Lazarus.

And

And thus much for the first dutie which a sicke man is to performe unto himself, namely, that hee must by all meanes possible arme and strengthen himselfe, against the feare of death: now follows the second duty which is concerning the body: and that is, that all sicke persons must be careful to preserve health & life till God doe wholly take it away. For *Paul* saith, *None of us liveth to himselfe: neither doth any dye to himselfe: for whether wee live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live therefore or dye we are the Lords.* For this cause we may not do with our lives as we will, but wee must reserve the whole disposition thereof unto God, for whose glory we are to live and die. And this temporall life is a most precious lewel, & as the common saying is, life is

Rom. 14.
5, 8.

very sweet, because it is given to man for this end, that he might have some space of time, wherein hee might use all good meanes to attaine unto life everlasting. Life is not bestowed on us, that we shuld spend our daies in our lusts and vaine pleasures, but that we might have libertie to come out of the kingdome of darknesse into the kingdome of grace, and from the bondage of sin into the glorious libertie of the sons of God : and in this respect speciall care must bee had of preservation of life, till God doe call us hence.

In the preservation of life two things must be considered : the meanes, and the right use of the meanes. The meanes is, good and wholesome phyficke: which thought it be despised of many as a thing unprofitable & needles, yet

yet must it be esteemed as an ordinance and blessing of God. This appeares because the Spirit of God hath given approbation unto it in the Scriptures. When it was the good pleasure of God to restore life unto King *Ezechi-* 2 King-
as, a lumpe of dry figs by the 10. 7.
 Prophets appointment was laid to his boyle, and he was healed. Indeed this cure was in some sort miraculous, because he was made whole in the space of 2. or 3. daies, and *the third day he went up to the temple*: yet the bunch of figs was a naturall or ordinary medicine or plaister serving to Gal. 1. de
 soften and ripen tumours or art. cura-
 swellings in the flesh. And the tiva. ca. 6.
 Samaritane is commended for Luk. 10.
 the binding up, and for the pou- 34.
 ring in of wine and oile into the wounds of the man that lay wounded betweene Ierusalem and

Valla de
ac. phil.
88.

sa. i. 6.

and Iericho. Now this dealing of his was a right practise of Physicke: for the wine served to cleanse the wound and to ease the paine within: and oyle served to supple the flesh and to assuage the paine without. And the Prophet *Esay* seems to commend this physicke, when hee saith, *From the sole of the foot there is nothing whole therein, but wounds and swellings, & sores full of corruption: they have not beene wrapped nor bound up, and mollified with oyle.* And whereas God did not command circumcision of children before the eight day, he followed a rule of Physicke observed in all ages, that the life of the child is very uncerten till the first seven dayes be expired, as we may see by the example of the child which *David* had by *Bathsheba*, which dyed the 7. day.

day. And upon the very same ground, heathen men used not to name their children before the eight day. Thus then it is manifest that the use of physick is lawfull and commendable.

Arist. de
hist. ani l.
7. cap. 1.

Furthermore, that physick may be well applyed to the maintenance of health, speciall care must be had to make choice of such Physicians as are knowne to be well learned, and men of experience, as also of good conscience and good religion. For as in other callings, so in this also, there be sundry abuses which may endanger the lives and the health of men. Some venter upon the bare inspection of the urine, without further direction or knowledg of the estate of the sick, to prescribe and minister, as shal seem best unto them. But the learned in this faculty plainly

Forrest
de urin
judiciis
lib. 3.

Lan 1. 2.
ep. 41.

ly avouch, that this kind of healing tends rather to kill then to cure; and that sundry men are indeed killed therby. For judgement by the urine is most deceitfull: the water of him that is sicke of a pestilent feaver even unto death, lookes for substance and colour as the water of a whole man: and so doth the water of them that are sicke of a quartane or of any other intermitting feaver; specially if they have used a good dyet from the beginning: as also of them that have the plurisie, or the inflammation of the lungs, or the Squinancy, oftentimes when they are neere death. Now then considering the waters of such as are at the point of death, appeare as the urines of whole and sound men; one and the same urine may fore-signifie both life
and

and death, and be a signe of di-
vers, nay of contrary diseases. A
thinne crude, and pale urine in
them that be in health, is a signe
of want of digestion; but in such
as are sicke of a sharpe or burn-
ing ague, it betokens the frensie,
and is a certaine signe of death.
Againe, others there be that doe
think it a small matter to make
experiments of their devised
medicines upon the bodies of
their patients, so that the health
which they hoped for, is either
hindred, or else much decayed.
Thirdly, there bee others which
minister no physick at any time
or use phlebotomy without the
direction of judiciall Astrolo-
gie: but if they shall follow this
course alwaies, they must needs
kill many a man. Put the case
that a man full-bodied is taken
with a plurisie, the Moone be-
ing

ing in *Leo*, what must be done. The learned in this Art say, hee must presently bee let blood: but by Astrologie a stay must be made, till the Moone be removed from *Leo* to the house of the Sun: but by that time the impostume will be so much increased by the gathering together of the humours, that it can neither be dissolved nor ripened: and by this meanes the sicke partie wanting helpe in time, shal dye either by inflammation, or by the consumption of the lungs. Againe, when a man is sicke of the Squinancie, or of the feaver called *Synachus*, the Moone then being in malignāt aspects with any of the infortunate planets (as Astrologers use to speake) if letting of blood be deferred till the Moone bee freed from the foresaid aspects, the partie dies
in

Lan.lib.1.
ep.35. See
Ganivet.
called A-
micus
medico-
rum.

in the meane season. Therefore they are far wide that minister purgations and let bloud no otherwise then they are counselled by the constitution of the starres, whereas it is a farre better course to consider the matter of the disease, with the disposition and ripening of it; as also the courses and symtomes and crises thereof. This being so, there is good cause that sicke men should as well bee carefull to make choise of meete Physicians to whom they might commend the care of their health, as they are carefull to make choise of Lawyers for their worldly suites, and Divines for cases of conscience.

Furthermore; all men must heere bee warned to take heede that they use not such meanes as have no warrant. Of this kinde
are

Ga.1.6 &
10. de sim.
medic.

are all charmes or spels, of what words soever they consist : characters and figures either in paper, wood, or waxe: all amulets and ligatures; which serve to hang about the necke, or other parts of the body, except they be grounded upon some good naturall reason: as white peony hung about the necke, is good against the falling sicknesse: and wolfe dung tied to the body, is good against the chollicke, not by any enchantment, but by inward vertue. Otherwise they are all vaine and superstitious: because neither by creation, nor by any decree of Gods Word, have they any power to cure a bodily disease. For words can doe no more but signifie, and figures can doe no more but represent. And yet neverthelesse these unlawfull and absurde
meanes

meanes are more used & sought for of common people, then good Physicke. But it stands all men greatly in hand, in no wise to seeke forth to inchanters, and forcerers, which indeed are but witches and wizzards, though they are commonly called cunning or wise men and women. It were better for a man to die of his sicknesse, then to seeke recovery by such wicked persons. For if any turne after such as worke with spirits, and after soothsayers, to goe an whoring after them, the Lord will set his face against them, and cut them off from among his people. When Ahab was sicke, he sent to Baalzebub the god of Ekron to know whether he should recover or no: as the messengers were going, the Prophet Elias met them, and said, *Goe and returne*

Lev. 28. 6.

2 King.
1.6.

turne to the King which sent you, and say unto him, Thus saith the Lord, is it not because there is no God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come downe from thy bed on which thou art gone up, but shalt dye the death. Therefore such kinde of helpe is so farre from curing any paine or sicknesse, that it rather doubleth them and fasteneth them upon us.

Thus much of the meanes of health: now followes the maner of using the meanes; concerning which, three rules must be followed. First of all, he that is to take Physicke, must not onely prepare his body, as Physicians doe prescribe; but he must also prepare his soule by humbling himself under the hand of God in his sicknesse for his sinnes,
and

and make earnest praier to God for the pardon of them before any medicine come in his body. Now that this order ought to be used, appears plainely in this, that sicknesse springs from our sinnes as from a root, which should first of all be stocked up, that the branches might more easily dye. And therefore *Asa* ^{2 Chron. 16. 12.} commended for many other things, is blamed for this by the holy Ghost, that he sought not to the Lord, but to the Physicians, & put his trust in them. Oftentimes it comes to passe, that diseases curable in themselves, are made incurable by the sinnes and the impenitency of the party: and therefore the best way is for them that would have ease, when God begins to correct them by sicknes, then also to begin to humble themselves for all their sinnes;

finnes, and turne unto God.

1 Tim. 4. 3. The second rule is, that when wee have prepared our selves, and are about to use Physicke, we must sanctifie it by the word of God and prayer, as we doe our meat and drinke. For by the Word we must have our warrant, that the medicines prescribed are lawfull and good: and by prayer we must intreat the Lord for a blessing upon them, in restoring of health, if it be the good will of God.

The third rule is, that we must carry in minde the right and proper end of Physicke, least we deceive our selves. We must not therefore thinke that Physicke serves to prevent old age or death it selfe. For that is not possible, because God hath set down that all men shall die and be changed: and life consists in

a tem-

a temperature and proportion of naturall heate and radical moy-
sture, which moysture being
once consumed by the former
heate, is by art unrepairable; and
therefore death must needs fol-
low. But the true end of Phy-
sicke is to continue and length-
en the life of man to his natu-
rall period; which is when na-
ture, that hath bin long preser-
ved by all possible meanes, is
now wholly spent. Now this
period, though it cannot be leng-
thened by any skill of man, yet
may it easily be shortned, by in-
temperance in dyet, by a drun-
kenness, and by violent diseases.
But care must be had to avoide
all such evils, that the little lamp
of corporall life may burne till
it goe out of it selfe. For this ve-
ry space of time is the very day
of grace & salvatio, and where-

*a Inter
curaneus,
carnifex.*

as God in justice might have cut us off, and utterly destroyed us, yet in great mercy he gives us thus much time, that we might prepare our selves to his kingdome: which time when it is once spent, if a man would redeeme it with the price of ten thousand worlds, he cannot have it. *holdw; boing ill*
- And to conclude this point touching Physicke, I will heere set down two speciall duties of the Physician himselfe. The first is, that in the want and defect of such as are to put sicke men in mind of their finnes, it is a dutie specially cōcerning him, he being a member of Christ, to advertise his parties that they must truly humble themselves, and pray fervently to God for the pardon of all their finnes: and surely this duty would be more com-

commonly practised then it is, if all Physicians did consider, that oftentimes they want good successe in their dealings, not because there is any want in Art, or good will, but because the partie with whom they deale, is impenitent. The second duty is when he sees manifest signes of death in his patient, not to depart concealing them, but first to certifie the patient thereof. There may be, and is too much nicenesse in such concealements and the very plaine truth in this case knowne, is very profitable. For when the partie is certaine of his end, it doth bereave him of his trust in earthly things, and maketh him put all his affiance in the meere mercy of God. When *Ezechias* was sick, the Prophet speakes plainly to him, and saith, *Set thine house*

in order: for thou must die. And what good wee may reape by knowing certainly that wee have received the sentence of death; Paul sheweth when hee saith, Wee receive the sentence of death in our selves because wee should not trust in our selves, but in God that raiseth the dead.

Having thus seene what bee the duties of the sicke man to himselfe, let us now see what be the duties which hee oweth to his neighbour; & they are two: The first is the dutie of reconciliation, whereby he is freely to forgive all men, and to desire to be forgiven of all. In the Old Testament, when a man was to offer a Bullocke or lambe in sacrifice to God, he must leave his offering at the Altar, and first go and be reconciled unto his brethren, if they had ought against him:

him: much more then must this be done, when we are in death, to offer up our selves, our bodies and foules, as an acceptable sacrifice unto God. *Question.*

What if a man cannot come to the speech of them with whom he would be reconciled? or if he doe, what if they will not be reconciled? *Ans.* When any shall in their sicknesse seeke and desire reconciliation, and cannot obtaine it, either because the parties are absent, or because they will not relent; they have discharged their conscience, and God will accept their will for the deede. As put case, a man lying sicke on his death bedde, is at enmity with one that is beyond the Sea; so as hee cannot possibly have any speech with him, if hee would never so faine,

G a how

how shall hee stay his mind? why, he must remember that in this case, a will and desire to be reconciled, is reconciliation it selfe.

The second dutie is, that those which are Rulers and Governours of others, must have care and take order that their charges committed to them by God, bee left in good estate after their death; and here come three duties to bee handled; the first of the Magistrate, the second of the Minister, the third of the Master of the Family. The Magistrates dutie is, before hee die to provide, as much as he can, for the godly and peaceable estate of the Towne, Citie, or Common-wealth: and that is done partly by procuring the maintenance of sound religion and vertue, and partly by e
stablishing

stablishing of the execution of
civill Iustice & outward peace.
Examples of the practice in
Gods Word are those. When
Moses was an 100. and 20. Deut. 34.
yeares old, & was no more able
to go in and out before the peo-
ple of Israel, he called them be-
fore him, and signified that the
time of his departure was at
hand, and thereupon tooke or-
der for their wel-fare after his
death. And first of all, he placed
Iosua over thē in his stead, to be
their guid to the promised land;
secōdly he gives speciall charge
to al the people, to be valiant &
couragious against their ene-
mies, and to obey the comman-
dements of God. And *Iosua* [os. 23.]
follows the same course. For he
calls the people together, & tels
thē that the time of his death is
at hand, and gives them a charge

144 *The right way*

to be couragious, and to worship the true God, which done, hee ends his dayes as a worthy Captaine. When King *David* was to goe the way of all flesh, and lay sicke on his death-bed; 2 Kin. 2.2 he placed his owne son *Salomon* upon his Throne, and gave him charge both for maintenance of religion, and execution of justice.

The dutie of Ministers when they are dying is, as much as they can, to cast and provide for the cōtinuāce of the good estate of the Church over which they are placed. Consider the example of *Peter*: *I will* (saith he) *indeavour alwaies, that ye also may bee able to have remembrance of these things after my departure.* If this had bin wel observed, there could not have bin such abundance of schismes, errours, and here-

heresies as hath beene, and the Church of God could not have suffered so great havocke. But because men have had more care to maintaine personall succession, then the right succession, which stands in the doctrine of *Ac. 20. 19* the Prophets and Apostles, therefore wolves have come into the roomes of faithfull Teachers; and the Apostasie, of which *Paul* speakes, hath over-spread the face of the Church. *2 Thes. 2. 1*

Thirdly, householders must set their families in order before they dye, as the Prophet *Esay* saith to *Ezechiah*, *Set thine house in order, for thou must die.* For the *Isa. 38. 1* procuring of good order in the family after death, two things are to bee done. The first concerns this life, & that is to dispose of lands and goods. And that this may be well & wisely done;

done, if the will be unmade, it is with godly advice and counsell to be made in the time of sicknesse; according to the practice of ancient & worthy men:

Gen. 25.
and 49.

Abraham before his death maketh his will, and gives legacies; so did *Isaac* and *Jacob*, in whose last wil & testament are contained many worthy blessings and prophecies of the estate of his children. Christ our Saviour, when hee was upon the Crosse, provided for his mother, specially cōmending her to his Disciple *Iohn*, whom he loved. And in very deed, this dutie of making a will, is a matter of great weight and importance: for it cuts off much hatred and contention in families, and it staies many suites in Law. It is not therefore alwaies a matter of indifference, which may be done

or not done as many doe falsely thinke, who upon blind and sinister respects do abstaine from making Wills, either because their wealth should not be once known, or because they would have their decayed estate to bee concealed; or because they feare they shall die the sooner, if the Will be once made.

Now, though the making of Wills belong to another place and profession, yet so much may bee spoken heere as the Holy Ghost hath uttered in the word, and that I will reduce to certain rules. The first is, that the Will must be made according to the law of Nature, and the written word of God, and the good and wholsome positive laws of that kingdome or countrey whereof a man is a member. The will of God must be the rule of mans will.

will. And therefore the wil that is made against any of these, is faultie. The second is, that if goods evill gotten be not restored before, they must even then be restored by will, or by some other way. It is the practice of covetous men to bequeath their soules whē they dy, to God, and withall to bequeath their goods evill gotten to their children & friends; which in all equitie should bee restored to them to whom they belong. *Quest.* How if a mans conscience tell him that his goods be evill gotten, and he knowes not where, or to whom to make restitution? *Ans.* The case is common, & the answer is this: When he is known whom thou hast wrōged, restore to him particularly: if the partie be unknown, or dead, restore to his executors or assignes,

signes, or to his next kin: if there be none, yet keepe not goods evill gotten to thy selfe, but restore to God, that is, in way of recompence and civil satisfaction, bestow them on the Church or Common-wealth. The third rule is, that heads of families must principally bestow their goods on their owne children, and them that bee of their kindred. *This man* (saith God to Abraham, of Eleazar a stranger) *shall not be thine heire, but the son which shall come of thy loines.* And this was Gods commandement to the Israelits, that when any man dyes, his sonne should bee his heire. and if he heave no son, then his daughter: and if he have no daughter, then his brethren: and if he have no brethren, then his fathers brethren: and if that there bee none, then the next
of

Gen. 15.

Num. 27.
8, 27.

150 *The right way*

of the kinne whosoever. And

Rom. 8. 17

Tim. 5. 8

Paul saith, If ye be sons, then also heires : and againe, He that provides not for his owne, and namely, for them of his household, is worse then an infidell. Therefore it is a fault of any man to alienate his goods or lands, wholly & finally from his bloud and posterity. It is a thing which the very law of nature it selfe hath condemned. Againe, it is a fault to give all to the eldest, and nothing in respect to the rest; as though the eldest were borne to be Gentlemen, & yonger brethren borne to beare the wallet. Yet in equitie the eldest must have more then any; even because he is the eldest, & because stocks and families in their persons are to be maintained; and because there must alwaies bee some that must bee fit to doe speciall

Plato. de
Repub. l.
.. Arist.
ol. 1. 5.
ap. 8.

speciall service in the peace of the Common-weale, or in the time of warre: which could not be, if goods should be equally parted to all. The fourth and last rule is, that no Will is of force till the Testator be dead; for so long as he is alive, hee may alter and change. These rules must be remembred, because they are recorded in Scripture: the opening of other points and circumstances belongeth to the profession of the law.

Heb 9, 15.

The second dutie of the master of the family, concerneth the soules of such as bee under his government: and that is, to give charge to them, that they learne, beleeeve, and obey the true religion, that is, the doctrine of salvation set downe in the writings of the Prophets and Apostles. The Lord himselfe commends

Gen. 18.

19.

Abraham for this: I know Abraham, saith hee, that he will command his sonnes, and his household after him, that they keepe the way of the Lord to doe righteousness and judgement. And David gives Salomon on his death-bed a most notable and solemne charge, the summe and substance whereof is, to know the God of his fathers, and to serve him: which being done, hee further commends him to God by prayer: for which purpose the 72. Psalm was made. This practice of his is to be followed of all. Thus Governours, when they shall carefully dispose of their goods, and give charge to their posteritie touching the worship of God, shall greatly honour God dying as well as living.

Hitherto I have intreated of the two-fold preparation which

is to goe before death : now fol-
lowes the second part of Dying
well, namely, the disposition in
death. This disposition is no-
thing else but a religious & ho-
ly behaviour, specially towards
God, when wee are in, or neere
the agonie and pang of death.
This behaviour containes three
speciall duties. The first is, to dy
in or by faith. To dy by faith is,
when a man in the time of death
doth with al his heart rely him-
selfe wholly on Gods speciall
love, and favour, and mercy in
Christ, as it is revealed in the
word. And though there be no
part of mans life void of just oc-
casions whereby wee may put
faith in practice, yet the speciall
time of all, is the pang of death,
when friends, and riches, and
pleasures, & the outward senses,
and temporal life, and all earth-
ly

ly helpes forsake us. For then true faith makes us to go wholly out of our selves, and to despaire of comfort and salvation in respect of any earthly thing: and with all the strength and power of the heart, to rest on the pure mercie of God. This made *Luther* both thinke and say, that men were the best Christians in death. Example of this faith we have in *David*, who when hee saw nothing before his eyes, but present death: the people intending to stone him, comforted

1 Sa. 30. 9 *himselfe* at that very instant, as the Text saith, *in the Lord his God*. This comfort he reaped, in that by faith hee applyed unto his own soule the merciful promises of God; as he testifieth of himselfe; *Remember (saith he) the*

Psa. 119. 46, 50. *promise made to thy servant, wherein thou hast caused me to trust. It*
is

is my comfort in trouble, for thy promise hath quickned me. Again, My flesh failed, and my heart also, but G O D is the strength of my heart, and my portio for evermore. ps. 73. 26.

Now looke what David heere did, the same must every one of us do in the like case. When the Israelites in the wildernes were stung with fiery serpents, and lay at the point of death, they looked up to the Brazen Serpent which was erected by the appointment of G O D, and were presently healed: even so when a man feeles death to draw near, and the fierie sting to pierce the heart, he must fixe the eye of a true & lively faith upon Christ, exalted and crucified upon the Crosse: it being done, hee shall by death enter into eternall life.

Ioh. 3. 14.

Now because true faith is no dead thing, it must be expressed by

by especiall actions; the principall whereof is invocation, wherby either prayer or thanksgiving is directed unto God. When death had seased upon the body of *Iacob*, he raised up himselfe, and turning his face towards the beds head, leaned on the top of his staffe by reason of his feeblenes, and prayed unto God: which prayer of his was an excellent fruite of his faith. *Iobs* wife in the midst of his affliction said unto him to very good purpose, *Blesse God and die*. I know and grant that the words are commonly translated otherwise, *Curse God and die*: but (as I take it) the former is the best. For it is not like, that in so excellent a family, any one person, much lesse a matrone and principall Governor thereof, would give such lewd and wretched

Heb. ii. 12

Iob 2. 9.

wretched counsell; which the
 most wicked man upon earth,
 having no more but the light of
 nature, would not once give, but
 rather, much abhorre and con-
 demne. And though *Iob* call her
 a *foolish woman*, yet he doth it,
 not because she went about to
 perswade him to blaspheme
 God; but because shee was of
 the mind of *Iob's* friends, and
 thought hee stood too much
 in a conceit of his owne righte-
 ousnes. Now the effect & mea-
 ning of her counsel is this, *blesse*
God, that is, husband, no doubt
 thou art by the extremitie of
 thine affliction at deaths doore;
 therefore begin now at length
 to lay aside the great over wee-
 ping which thou hast of thine
 owne righteousness, acknow-
 ledge the hand of God upon
 thee for thy sins, confesse them
unto

Doest
 thou con-
 tinue yet
 in thy
 upright-
 nesse?
 verse 9.

unto him, giving him the glory, pray for the pardon of them, and end thy dayes. This counsell is very good and to bee followed of all : though it may be, the applying of it (as *Iob* well perceived) is mixt with folly.

Here it may be alleadged, that in the pangs of death men want their senses and convenient utterance, and therefore that they are unable to pray. *Ans.* The very sighs, sobbs, and groanes of a repentant and beleeving heart are prayers before God, even as effectual, as if they were uttered by the best voice in the world. Prayer stands in the affection of the heart, the voyce is but an outward messenger therof; God lookes not upon the speech, but upon the heart. *David* saith, *God beareth the desire of the poore: and* gaine, *That he will fulfill the desire*

Psal. 10.
17. and
145. 19.

fires of them that feare him;
yea, their very teares are loud
and sounding prayers in his
eares.

Againe, faith may otherwise
bee expressed by the *Last words*,
which for the most part of them
that have truely served God, are
very excellent and comfortable
and full of grace: some choise
exampels whereof I will re-
hearse for instruction sake and
for imitation. The last words of
Jacob were those, whereby as
a Prophet he foretold blessings
and curses upon his children:
and the principall among the
rest were these, *The scepter shall
not depart from Iuda, and the law
giver from betweene his feete, till
Shilo come:* and, *O Lord, I have
waited for thy salvation.* The last
words of *Moses* are his most
excellent song, set downe, Deut.
chap.

Gen. 49.

Rom. 13. chap. 32. and the last words of David were these, *The Spirit of the Lord spake by me, and his word was in my tongue: the God of Israel spake to me, the strength of Israel said, Beare rule over men, &c.*

2 Chron.
24.22.

The words of Zacharias the son of Iehoiada, when he was stoned were, *The Lord looke upon it and require it.* The last words of our Saviour Christ whē he was dying upon the Crosse are most admirable, and stored with abundance of spirituall grace. 1.

Lu 23.24. To his Father he saith, *Father forgive them, they know not what they doe.* 2. to the theefe, *Verily I say unto thee, this day shalt thou be with me in Paradise.* 3. to his Mother, *Mother, behold thy son:* and to Iohn, *behold thy mother.*

ver. 43.

Iohn 19. 4. and in an agony, *My God, my God, why hast thou forsaken me?* 5. Mar. 7.46 & earnestly desiring our saluati-

26,27.

Mar. 7.46

on, *I thirst.* 6. and when hee had made perfect satisfaction, *It is finished.* 7. and when body and soule were parting; *Father, into thy hands I commend my Spirit.* The last words of Steven were; *1. Behold, I see the heavens open, and the Sonne of man standing at the right hand of God. 2. Lord Iesus receive my spirit. 3. Lord, lay not this sinne to their charge. Of Polycarpe. Thou art a true God, without lying, therefore in all things I praise thee, and blesse thee, and glorifie thee by the eternall God, and high Priest Iesus Christ thine onely beloved Sonne, by whom, and with whom, to thee, and the holy Spirit, be all glory now and for ever. Of Ignatius, I care not what kind of death I die: I am the bread of the Lord; and must be ground with the teeth of Lions, that I may be cleane bread for Christ, who is the*

John 19.

23. v. 30.

Lu. 23. 48

Act 7. 56.

57.

60.

Eus. 4. c.

15.

Eus. l. 3. 5.

30.

Paulinus
in vita
eius.

Possid. in
vita Aug.
cap. 8.

the bread of life for me. Of Ambrose, I have not so led my life among you as if I were ashamed to live : neither doe I feare death, because we have a good Lord. Of

Augustine, 1. He is no great man that thinkes it a great matter that trees and stones fall, and mortall men die. 2. Inſt art thou, O Lord, and righteous is thy judgement. Of

Barnard, 1. An admonition to his brethren, that they would ground the anchor of their Faith and Hope in the safe and ſure Port of Gods mercy. 2. Because (ſaith he) as I ſuppoſe, I can not leave unto you any choiſe examples of religion, I commend three to be imitated of you which I remember that I have oſſerved in the race which I have run, as much as poſſibly I could. I gave leſſe heed to my own ſenſe and reaſon then to the ſenſe and reaſon of other men. 2. When I was hurt

ſongh

of dying well. 163

sought not revenge on him that did the hurt. 3. I had care to give offence to no man, and if it fell out otherwise, I took it alway as I could.

Of Zwinglius, when in the field he was wounded under the chin with a speare; O what hap is this?

O wold
Mycon.

go to, they may kill my body, but my soule they cannot. Of Oecolampadius. 1. An exhortation to the Ministers of the Church to maintaine the puritie of Doctrine, to shew forth an example of honest and godly life, to be constant and patient under the crosse. 2. Of himselfe. Whereas I am charged to be a corrupter of the truth, I weigh it not: Now I am going to the tribunnall of Christ, and that with good conscience by the grace of God, and there it shall bee manifest, that I have not seduced the Church. Of this my saying and contestation I leave you as witnesses, & cōfirme it

H

with

164 *The right way*

with this my last breath. 3. To his children, *Love God the Father: & turning himself to his kinsfolks I have bound you,* said he, *with this contestation: you (which they heare and have desired) shall doe your in-deavour, that these my children may bee godly and peaceable, and true.* 4. To his friend comming unto him, *What shall I say unto you? Newes, I shall be shortly with Christ my Lord.* 5. Being asked whether the light did not trouble him, touching his breast, *there is light enough,* said hee. 6. He rehearsed the whole 51. Psa. with deepe sighs from the very bottom of his brest. 7. A little after, *Save mee Lord Iesus.* Of Luther, *My heavenly Father, God and Father of our Lord Iesus Christ, & God of al comfort, I give thee thāks that thou hast revealed to me thy Son Iesus Christ, whom*

I have beleevved, whom I have professed, whom I have loved, whom I have praised, whom the Bishop of Rome, and the whole company of the wicked persecuteth and revileth. I pray thee my Lord Iesus Christ receive my poore soule: my heavenly Father, though I be taken from this life, and this body of mine is to be laid down, yet I know certainly, that I shall remain with thee forever; neither shal any be able to pull me out of thy hand. Of Hooper, O Lord Iesus Sonne of David have mercy on me, and receive my soule. Of Annas Burgius, Forsake mee not O Lord, lest I forsake thee. Of Melancton, If it bee the will of God I am willing to dye, and I beseech him that hee will grant me a joyfull departure. Of Calvin, 1. I held my tōgue because thou Lord hast done it. 2. I mourned as a dove. 3. Lord thou grindest me to powder

166 The right way

but it sufficeth me because it is thy hand. Of Peter Martyr, that his body was weake, but his minde was well: that he acknowledged no life or salvation but only in Christ, who was given of the Father to bee a redeemer of mankind: and when he had confirmed this by testimonie of Scripture, hee added, This is my faith in which I will dye: and God will destroy them that teach otherwise. This done, he shooke hands with all and said, Farewell my brethren and deare friends. It were easie to quote more examples, but these few may bee in stead of many: and the sum of all that godly men speak in death is this: Some inlightned with a propheticall spirit foretel things to come, as the Patriarkes *Jacob* and *Ioseph* did; and there have bin some which by name have testified who should very shortly

Gen. 50.

24.

ly come after them, and who should remaine alive, and what should be their condition: some have shewed a wonderfull memory of things had, as of their former life, and of the benefits of God, & no doubt it was given them to stir up holy affections and thanksgiving to God: some againe rightly judging of the change of their present estate for better, doe rejoyce exceedingly, that they must be translated from earth to Paradise: as *Babylas* Martyr of Antioch, when his head was to be chopped off, *Returne* (saith he) *O my* *Psalm 116.*
soul unto thy rest: because the Lord *7, 8.*
hath blessed thee, because thou hast
delivered my soule from death,
mine eyes from teares, and my feete
from falling, I shal walke before Ie-
hova in the land of the living. And
some others speak of the vanitie

of this life, of the imagination of the sorrowes of death, of the beginnings of eternall life, of the comfort of the Holy Ghost which they feele at their departure unto Christ.

Quest. What must we think if in the time of death such excellent speeches bee wanting: and in stead thereof idle talke be used? *Ans.* We must consider the kind of sicknesse whereof men dy, whether it be more easie or violent: for violent sicknesse is usually accompanied with frensies, and with unseemely motions and gestures, which we are to take in good part, even in this regard, because wee our selves may be in the like case.

Thus much of the first dutie which is to dye in faith: the second is to dye in obedience: otherwise our death cannot bee
-accep-

acceptable to God, because wee
seeme to come unto God of
feare and constraint; as slaves
to a master, and not of love as
children to a father. Now to die
in obedience, is when a man is
willing, ready, and desirous to
goe out of this world, whensoe-
ver God shall call him, and that
without murmuring and repi-
ning; at what time, where, and
when it shall please God. Whe-
ther we live or dy, saith *Paul*, we
doe it not to our selves but unto
God; and therefore mans duty
is to be as obedient unto God in
death, as in life. Christ is our
example in this case, who in his
agony prayed, *Father, let this cup
passe from me; yet with a submis-
sion, not my wil, but thy wil be done,*
teaching us in the very pangs of
death, to resigne our selves to
the good pleasure of the Lord.

H 4

When

when the Prophet told King *Ezechiah* of death, presently without al manner of grudging hee addressed himselfe to prayer. We are commanded to present our selves unto God as free will offerings, without any limitation of time, and therefore as well in death as in life. I conclude then, that we are to make as much conscience in performing obedience to God in suffering death, as wee doe of any conscience in the course of our lives.

The third duty is, to render up our soules into the hands of God, as the most faithfull keeper of al. This is the last duty of a Christian, and it is prescribed unto us in the exāple of Christ upon the crosse, who in the very pangs of death, when the dissolution of body and soule drew
on,

on, said, *Father, into thy hands I commend my spirit* : & so gave up the ghost. The like was done by Steven, who when hee was stoned to death, said, *Lord Iesus receive my spirit*. And David in his life time being in danger of death, used the very same words that Christ uttered.

Luk 23.

Act 7.
Psal. 31.

Thus we see what be the duties which we are to perform in the very pangs of death, that we may come to eternall life. Some men will happely say, If this be all, to dy in faith and obedience, and to surrender our soules into Gods hands we will not greatly care for any preparation before hand, nor to trouble our selves much about the right manner of dying well : for wee doubt not, but that when death shal come, wee shall be able to performe
all

all the former duties with ease.

Answer. Let no man deceive himselfe by false perswasions, thinking with himselfe that the practice of the afore-said duties is a matter of ease: for ordinarily they are not, neither can be performed in death, unlesse there be much preparation in the life before. He that will dy in faith, must first of all live by faith; and there is but one example in all the whole Bible of a man dying in faith, that lived without faith namely, The Theefe upon the crosse. The servants of God that are indued with a great measure of Grace, doe hardly beleieve in the time of affliction. Indeed when *Iob* was afflicted, he said, *Though the Lord kill me, yet will I trust in him:* yet afterward, his faith being over-cast as with a cloud, hee saith, that God was

become

become his enemy, and that he had set him *as a marke to shoot at*: and sundry times his faith was oppressed with doubting and distrust. How then shall they that never lived by faith, nor inured themselves to beleewe, bee able in the pangs of death to rest upon the mercy of God. Again, hee that would dye in obedience, must first of all leade his life in obedience; hee that hath lived in disobedience, cannot willingly and in obedience appeare before the Iudge, when he is cited by death the Sergeant of the Lord: he dies indeed, but that is upon necessitie, because he must yeeld to the order and course of nature as other creatures doe. Thirdly, he that would surrender his soule into the hands of God, must bee resolved of two things: the one
is

is, that God can; the other is, that God will receive his soule into heaven, and there preserve it till the last judgment. And none can be resolved of this except hee have the Spirit of God to certifie his conscience that he is redeemed, justified, sanctified by Christ, and shall bee glorified. Hee that is not thus perswaded, dares not render up and present his soule unto God. When *David* saith, *Lord into thy hands I commend my spirit*: what was the reason of this boldnesse in him? surely nothing else but the perswasion of faith, as the next words import: *for thou hast redeemed me O Lord God of truth*. And thus it is manifest, that no man ordinarily can performe these duties dying, that hath not performed them living.

This

This being so, I doe againe renew my former exhortation, beseeching you that yee would practise the duties of preparation in the course of your lives, leading them daily in faith and obedience, and from time to time commending your selves into the hand of God, and casting all your workes upon his providence. They which have done this, have made most happy and blessed ends. *Enoch* by faith walked with God, as one that was alwaies in his presence leading an upright and godly life, *and the Lord tooke him away that he should not see death.* And this which befel *Enoch*, shall after a sort befall them also that live in faith and obedience: be- Heb. 11. 5 cause death shal be no death, but a sleepe unto them, and no enemy, but a friend to body and soule

soule. On the contrary let us consider the wretched and miserable ends of them that have spent their dayes in their sinnes without keeping faith & a good conscience. The people of the old world were drowned in the flood; the filthy Sodomites and Gomorrheans were destroyed with fire from heaven; *Dathan* and *Abiram* with the company of *Corah*, were swallowed up of the earth, *Corah* himselfe (as it seemes by the text) being burnt with fire; wicked *Saul* and *Achitophel* and *Indas* destroy themselves. *Herod* is eaten up of wormes, and gave up the ghost. *Iulian* the Apostate smitten with a dart in the field, dyed casting up his bloud into the aire, and blaspheming the name of Christ. *Arius* the hereticke dyed upon the stoole scouring
foorth

Num. 16.

32 and

Psa. 106.

17.

forth his very entrals. And this very Age affords store of like examples. *Hoffmeister*, a great Papist, as hee was going to the Councell of *Ratisbone* to dispute ^{Illyric.de} against the defenders of the Gos- ^{side.} pel, was suddenly in his journey prevented by the hand of God, and miserably dyed with horrible roaring and crying out. In the Vniversitie of *Lovaine*, *Guarlacus* a learned Papist falling sicke, when hee perceived no way with him but death, hee fell into a miserable agony and perturbation of spirit, crying out of his sinnes, how miserably hee had lived, and that hee was unable to abide the judgement of God; and casting out words of miserable desperation, said, his sins were greater then they could be pardoned, and in that desperation ended his dayes. *Iacobus*

Fox book
of Acts
and Mo-
numents.

cobus Latomus of the same Vni-
 versitie of Lovaine, after that he
 had beene at Bruxels, and there
 thinking to doe a great act a-
 gainst *Luther* and his fellowes;
 made an oration before the Em-
 perour so foolishly and ridicu-
 lously, that hee was laughed to
 scorne (almost) of the whole
 Court: then returning thence
 to Lovaine againe, in his pub-
 like Lecture hee fell into open
 madnesse, uttering such words
 of desperation and blasphemous
 impietie, that other Divines,
 which were present, were faine
 to carry him away as hee was
 raving, and to shut him into a
 close Chamber. From that time,
 to his very last breath, hee had
 never any other thing in his
 mouth, but that he was damned
 and rejected of God, and that
 there was no hope of salvation

for

for him, because that wittingly, and against his knowledge, hee withstood the manifest truth of Gods Word. *Crescentius* the Popes Legate and Vicegerent in the Councill of Trent, was sitting all the day long untill dark night, in writing of letters to the Pope: after his labour, when night was come, thinking to refresh himselfe, he began to rise; and at his rising, behold there appeared to him a mightie blacke dog of an huge bignesse, his eyes flaming with fire, & his eares hanging low down well neere unto the ground, which began to enter in, and straight to come towards him, and so to couch low under the boord. The Cardinall not a little amazed at the sight thereof, somewhat recovering himselfe, called immediately to his
ser-

servants which were in the outward chamber next by, to bring in a candle and to seeke for the dogge. But when the dogge could not bee found there, nor in any other chamber about, the Cardinall thereupon stricken with a sudden conceit of mind, immediatly fel into such a sickness, whereof his Physicians which he had about him, could not with all their industry and cunning cure him, and thereupon he dyed. *Stephen Gardiner*, when a certaine Bishop came unto him, and put him in mind of *Peters* denying his Master, answered, That he had denied with *Peter*, but never repented with *Peter*; and so (to use *masters Foxes* words) stinckingly and unrepentantly dyed. More examples might be added, but let these suffice.

Againe

Againe, that wee may be further induced to the practice of these duties, let us call to minde the incertaintie of our dayes; though we now live, yet who can say that he shall be alive the next day or the next houre? No man hath a lease of his life. Now marke, as death leaves a man, so shall the last judgement find him: and therefore if death take him away unprepared, eternal dānatiō follows without recoverie. If a theefe be brought from prison, either to the barre to bee arraigned before the Iudge, or to the place of execution, he will bewaile his misdeameour past, and promise all reformation of life; so be it, he might be delivered, though hee bee the most arrant theefe that ever was. In this case we are as fellons or theeves: for we are e-
very,

very day going to the barre of Gods judgement, there is no stay or standing in the way, even as the ship in the Sea continues on his course day & night, whether the Mariners bee sleeping or waking; Therefore let us all prepare our selves and amend our lives betime, that in death wee may make a blessed end. Ministers of the Gospel doe daily call for the performance of this dutie: but where almost shal we find the practice & obedience of it in mens lives and conversations? Alas, alas, to lend our eares for the space of an houre to heare the will of God is common; but to give heart & hand to do the same, is rare. And the reason hereof is at hand: we are all most grievous sinners, & every sinner in the termes of Scripture is a foole, and a principall

cipall part of his folly is to care
 for the things of this world and
 to neglect the kingdome of hea-
 ven, to promise for the body and
 not for the soule, to cast and
 forecast how wee may live in
 wealth and honour, and ease,
 and not to use the least forecast
 to dye well. This folly our Sa-
 viour Christ noted in the rich
 man that was careful to enlarge
 his barnes, but had no care at all
 for his end or for the salvatiō of
 his soule. Such an one was *A-*
chitophel, who (as the Scripture
 termes him) was as the very o-
 racle of God for counsell, being
 a man of great wisdom & fore-
 cast in the matters of Common-
 wealth and in his owne pri-
 vate worldly affaire: and yet for
 all this hee had not so much as
 common sense and reason, to
consider how he might dye the
death

2 Sam.
17.23.

death of the righteous, and come to life everlasting: And this folly the holy Ghost hath noted in him. For the text saith, when he saw that his counsell was despised, *he saddled his asse, and arose, & went home into his citie, and put his household in order, and went and changed himselfe.* And the five foolish virgins contented themselves with the blazing lamps of a bare profession, never seeking for the horne of lasting oyle of true and lively faith, that might furnish and trimme the lampe both in life and death. But let us in the feare of God, cast off this damnable folly, first of all seeking the kingdome of God and his righteousness, and leading our lives in faith and obedience, that we may die accordingly.

And thus much of the first point of doctrine, namely, that there

there is a certain way whereby
a man may dy wel: now I come
to the second. Whereas there-
fore *Salomon* saith: that *the day*
of death is better then the day of
birth: wee are also taught that
such as truly beleeeve themselves
to be the children of God, are
not to feare death over-much. I
say over-much, because they
must partly feare it, and partly
not. Feare it they must for two
causes: the first, because death is
the destruction of humane na-
ture in a mans own selfe, and of
others: & in this respect, Christ
feared it without sinne; and we
must not feare it otherwise then
we feare sicknesse, and povertie,
and famine, with other sorrows
of body and mind, which God
will not have us to despise or
lightly to regard, but to feele
with some paine, because they
are

are corrections and punishmēts for sinne. And he doth therefore lay upon us pains and torments, that they may be feared and eschewed: and that by eschewing them, wee might further learne to eschew the cause of them, which is sin : and by experience in feeling of paine, acknowledge that God is a Iudge and enemie of sinne, and is greatly angry with it. The second cause of the feare of death, is the losse of the Church or Commonwealth, when we, or others, are deprived of them which were indeed, or might have beene an helpe, stay and comfort to either of them, and whose death hath procured some publike or private losse.

Againe, wee are not to feare death, but to be glad of it, and that for divers causes. First of all

in it we have occasion to shew our subjection and obedience which we owe unto God, when he calls us out of this world, as Christ said, *Father, not my will, but thy will be done*. Secondly, all sinne is abolished by death, and we thē cease to offend God any more as we have done. Thirdly, the dead body is brought into a better condition then ever it was in this life; for by death it is made insensible, and by that meanes it is freed from all the miseries and calamities of this life; & it ceaseth to be either an active or passive instrument of sinne, whereas in the life time it is both. Fourthly, it gives the soule passage to rest, life, and celestiall glory, in which we shall see God as he is, perfectly know him, and praise his name for ever, keeping without intermis-

sion an eternall Sabbath : therefore *Paul* saith, I desire to bee dissolved and to be with *Christ*, *for that is best of all*. Fiftly, God executes his judgements upon the wicked, and purgeth his Church by death. Now in all these respects, godly men have cause not to feare and sorrow, but to rejoyce in their owne death and the death of others.

Thirdly, if the day of death be so excellent, yea a day of happinesse, then it is lawfull to desire death, and men doe not alwaies sin in wishing of death. *Paul* saith, *I desire to be dissolved*; and againe, *O miserable man, who shall deliver me from this bodie of death* ? Yet this desire must not bee simple, but restrained with certen respects; which are these: First, death must be desired so farre forth as it is a meanes to
free

free us from the corruption of our nature; Secondly, as it is a means to bring us to the immediate fellowship of Christ and God himselfe in heaven. Thirdly, death may be lawfully desired in respect of the troubles & miseries of this life, two caveats being observed: the first, that this desire must not be immoderate: the second, it must be joyned with submission and subjection to the good pleasure of God. If either of these be wanting, the desire is faultie; and therefore *Job*, and *Jeremie*, and *Jonas* failed herein, because they desired death, being carried away with impatience.

On the contrary also a man may desire a continuance of life. *Ezechias* prayed and desired to live, when he heard the message of present death, that he might

Isa. 38. 28

Phil. i.
24, 25.

doe service to God. And *Paul* desired to live, in regard of the Philippians, that he might further their faith, though in regard of himselfe to dye was advantage to him.

Lastly, if death joyned with reformation of life be so blessed, then the death of the unbelieving and unrepentant sinner is every way curled and most horrible. Reasons are these; First, it is the destruction of nature, and the wages of their sins. Secondly, in it there is no comfort of the spirit to bee found, no mitigation of pain, & no good thing that may countervaile the miseries thereof. Thirdly, that which is the most feareful thing of all, bodily death, is the beginning of eternall death, desperation, and infernall torment, without hope of deliverance. Therefore

as I began, so I end, have care to live well, and dye well.

FINIS.

*An addition of things that came
to my minde after-
ward.*

THE last combate with the divell in the pang of death, is oftentimes most dangerous of all. For then he will not urge men to desperation, knowing that by this meanes he shall stir them up to resist him; when he labours with them, that they would not resist him when hee assaults them, and by this means hee endeavours to extinguish hope: and this thing is not done in any other tēptation in which faith or hope alone are impugned, whereas in this they are

both impugned together. This must be thought upon, for when the devils temptation is, not to resist his temptation; it is most deceitfull of all: and it is more easie to overcome the enemy that compels us to fight, then him that dissuades us from it.

2.
Lib de
obitu
Knoxi.

The temptation of *M. Iohn Knoxe* in time of his death is worth the marking. He lay on his death-bed silent for the space of foure houres, very often giving great sighes, sobes, and groans, so as the standers by well perceived that hee was troubled with some grievous temptatiō: and when at length he was raised in his bed, they asked him how he did, and what was the cause of his much sighing? to whom hee answered thus; that in his life he had indured many combats and conflicts with *Satan,*

tan, but that now most mightily the roaring lyon had assaulted him : often (saith he) before he set my sins before mine eyes, often he urged me to desperation, often he laboured to entangle mee with the delights of the world, but being vanquished by the sword of the spirit, which is the Word of God, hee could not prevaile. Now hee assaults me another way : for the wily serpent would perswade me that I shal merit eternall life for my fidelitie in my ministry. But blessed be God which brought to my minde such Scriptures, whereby I might quench the fierie darts of the diuell, which were, *What hast thou that thou hast not received?* and, *By the grace of God, I am that I am :* and, *Not I, but the grace of God in me :* and thus being vanquished

quished he departed.

3. When thou art tempted of *Satan* and seeest no way to escape, even plainely close up thine eyes, and answer nothing, but commend thy cause to God. This is a principall point of Christian wisdom, which we must follow in the houre of death.

4. If thy flesh tremble, and feare to enter into another life, and doubt of salvation; if thou yeeld to these things, thou hurtest thy selfe: therefore close thine eyes as before: and say with Saint *Steven*, *Lord Iesus, into thy hands I commend my spirit*, and then certainly Christ will come unto thee with all his Angels, and bee the guider of thy way. *Luther.*

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